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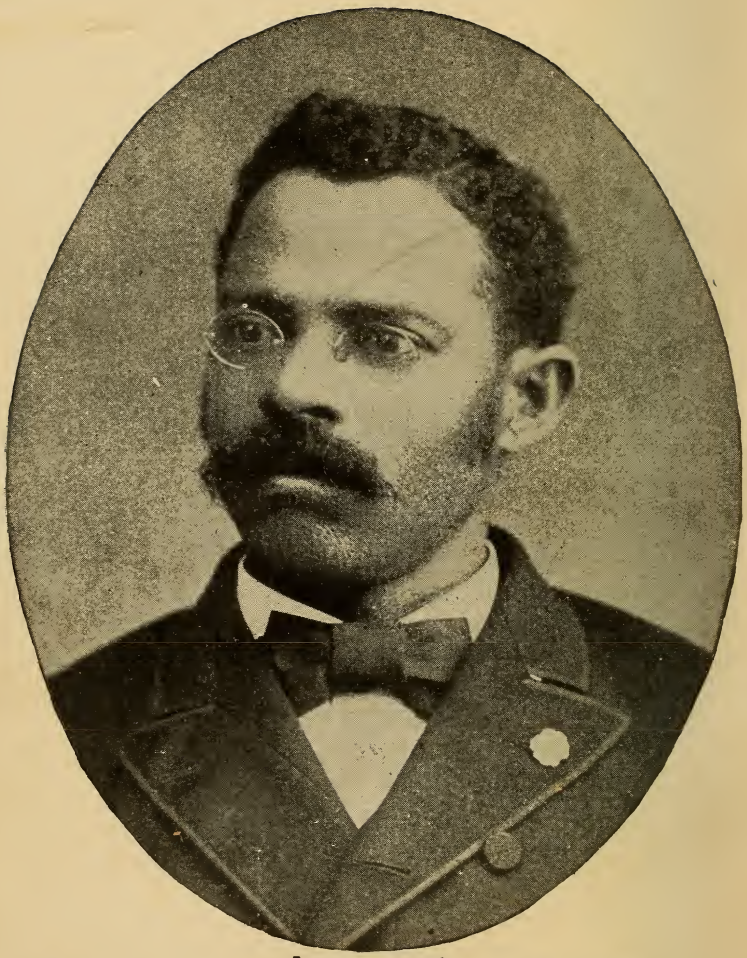


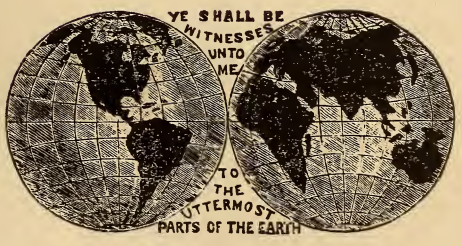
Yours in His Name,
L. G. Jordan.

Up the Ladder in Foreign Missions.

BY

L. G. JORDAN, D. D.,

EDITOR OF THE AFRO-AMERICAN MISSION HERALD.



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PREFACE.

Who knows Homer? Who knows the birthplace of Shakespeare and his life? From what source can we get the facts to paint in rich oratory the achievements of Napoleon, Cromwell, L'Ouverture, Washington, Lincoln, Grant and the matchless Maceo?

History alone records the deeds and sayings of these great men. And though the inscriptions may have long since mouldered on the tablets, the columns and arches which mark the spots where remain all that was mortal of them may be heaps of sand, and the epitaphs but characters written in the dust, yet these men live and the foot prints marking the way they went are clearly seen, as history lights up the pathway all down the march of time.

As in the secular, so in the religious world. The lives of such men as William Carey, Judson, Lott Carey, William J. Simmons, Cosby, Spurgeon, Coles, Luke and scores of others who were matchless heroes in the development of Christianity in this and other centuries illumining the pages of missionary history, are an inspiration to the churches for ages to come.

It is not my purpose to multiply books, for I am only a novice at the profession, and could not add an atom to

the world of letters, but it is my highest aim to record in this little volume facts, as I know them, searched for them and gleaned them from reliable sources.

I have been pained to notice, in my five years' experience as Secretary of Missions, the woeful ignorance of the thousands of our laymen, and even the ministry, on this great question of missions.

It is therefore my aim to furnish reliable information to the Negro Baptist churches of this and other countries on this question.

Again, I write because no history of missions records impartially and fully the deeds of Negroes who have gone to heathen lands and delivered, amid persecution and thrilling circumstances, the Story of the Cross. It was after great research that we have snatched from obscurity Negro pioneers in missions, for men blinded by prejudice never saw the black martyrs of early missions, nor even those knowing of their efforts have written fully of them. Since we are counted in the religious census of the world it is strange that our achievements in the same history are unwritten.

Knowing therefore, if our children are to know the facts, we must write them, or, like us, they must glean them from the reluctant testimony of partial historians.

Again I write this book and send it out on the wings of a prayer that it may be an instrument in God's hands, stimulating a new interest in missions throughout this country, and serving as a beacon light to many who shall venture forth in the service of God in African Missions.

The sordid idea of pecuniary gain is far from being the actuating motive, but if not a dollar of profit comes

to me from this humble effort it will serve my purpose if any good is done, in inspiring those who shall come after me in the work of missions to which I have willingly dedicated the remainder of my life.

We gratefully acknowledge the help gotten from *The New Acts of the Apostles, Crisis of Missions, The Miracles of Missions,* by Dr. A. T. Pierson; also to Rev. Mr. Moss, M. A., D. D., of Canada, for the use of his booklet, *One Hundred Years in Modern Missions; American Baptists and Missions,* by Rev. E. F. Merriam; *Gist of Missions,* and the Reports of the Ecumenical Conference of 1900.

THE AUTHOR.

INTRODUCTION

REV. JOHN H. FRANK.

Upon my desk, a few moments ago, was laid the contents of a new book, the perusal of which, and the description given, lead me to the conclusion that Baptists and all friends of world-wide missions, are, in the near future, to have placed at their disposal a volume of information at once unique and valuable, handsomely bound, typographically clear, beautifully illustrated, admirably arranged and comprehensive, commending itself to liberal patronage and wide circulation because of size, accuracy, fairness, condensation, freshness, and because it appears to advocate at the bar of final appeal, civilization's most signal achievements and the superlative concern of the Christian world; namely, the salvation of the perishing millions for whom our Lord died, both at home and abroad.

The author and compiler, the Rev. L. G. Jordan, D. D., Secretary Foreign Mission Board of the National Baptist Convention, U. S. A., needs neither identification nor introduction (if presentation) to the millions of Baptists in whose especial interest the painstaking production appears. Who does not know "Secretary Jordan"?

The Dark Continent—A Silent Appeal.

REV. J. C. CHILEMBWE,
B. C. Africa.

REV. L. N. CHEEK,

For more than two decades as pastor, lecturer and secretary, prolific of plans and intolerant of opposition, of dogged persistence and courageous aggressiveness, energy tireless and love universal, North, East, South and West he has gone, seeming to say:

> To serve the present age,
> My calling to fulfill.
> Oh, may it all my powers engage
> To do my Master's will.

That the earth should become the Lord's in this, not in a coming generation, seems to be a possibility that cheers and a goal that draws him. Content to spend time, nerve force, brain fiber, gifts material and gifts spiritual for Africa especially, he is giving his zenith days, maturest intellect and ripest experience toward the development and discipline of the brethren at home, and the establishment of the kingdom of heaven and its maintenance abroad.

All hail Africa! With the light we are coming! Africa, poor, bleeding, suffering Africa, land of ancient history, cradle of primeval civilization, home of Moses, refuge of the infant Christ. "Thou long hast been the child of darkness and of sin," the battle ground of avaricious nations, the abused of Christian (?) America and the empire of the prince of darkness! Africa, we salute thee! The ascending Son of righteousness, prophetic of thy redemption day's dawn, appears, gilding the sky with the rays of thy coming glory.

Shall we remain indifferent when that land so related to us is the victim of man's passions and rage, rather than time's claims and nature's decays? If

nature heals rather than wounds afflicted bodies and ruined souls, and if it were the greed, hatred, depravity of man, and not rain or snow, fire or frost, summer or winter, that struck Africa's children a death blow, leaving them bleeding and dying, then it is to man, to us, redeemed, saved and sanctified, the call comes to lead Africa's gifted sons and daughters from wreckage and ruin to perfection, love and service, sympathy and sacrifice.

To this end I have witnessed, as Rev. Jordan plead, till the feelings of his soul rose to tears in his eyes, and he sank down to his chair sobbing out the love that bound him to the heathen "far, far away," and that make his words so mighty to move the thousands that hang upon his lips, lips that at times seem touched with fire not of earth. And who hearing him doubts the reality of the unseen Christ, the imperative need of the heathen, the unquestioned right of the missionary to be heard, the glorious triumphs of the Cross, the possibility of the immediate conversion of the whole world to Jesus Christ our Lord?

Long interested in his special theme, and distinguished for information wide and convictions deep, "Up the Ladder in Foreign Missions," by him, was to be expected.

To all men it is not given to launch upon the sea of knowledge those vessels named books, laden with gold beaten and pure, from mines many and deep, for peoples wise and unwise; for not all may rank with the few of earth's children possessed of those endowments called genius, wisdom, common sense.

Many may glean in the fields of knowledge and gather historical data, but to what a small number of nature's children is it permitted to master the philosophy of events.

May I not say that in these pages are written conclusions wise and enduring, from facts not theories, brought to the surface by the writer's own study and experience from foundations no less worthy than He who said, "I am the truth." Read, think, compare and see.

Of course, I find here some things I could wish had been excluded, and that excluded I could wish had been included, but what thinker refuses to accord to another the liberty he claims for himself? And let us all confess that even if we may be classed with the children of magnificent achievements that we may not yet claim perfection.

The preface bespeaks the motive and the design of the author's production. He might have written: "Not for the polemic forum but for the truth seeker's desk, not to meet the contentions of critics, but to arm him who is in quest of reliable information on questions of the past in missions among colored Baptists, not to disparage the work of other organizations, but to give deserved prominence to our own, is this book sent forth on its world-wide mission."

The aggressive pastor, abreast of the religious movements of his day and ambitious to lead his people out into the fullness and richness of denominational life, will give "Up the Ladder in Foreign Missions" a place among the books of similar purport of the contemporary

race (a recent one of which, by Mr. Merriam, is not only very conspicious for what it does not say of our foreign work, but is wretchedly untruthful in what it does say) the intelligent layman will add it to his book-case, and mission school authorities will at least call the attention of aspirants for the foreign field to its existence.

But not an end is this book; it is only a means pointing toward the end, the enthronement of the personal Christ in the hearts of men, that with joy we may exclaim:

> **From earth's wide bounds, from ocean's farthest coast,**
> **Through gates of pearls streams in the countless host,**
> **Singing to Father, Son and Holy Ghost, Hallelujah!**

For this happy consummation, missionaries are sent out. They go to emphasize not philosophy, not dogma, not creed, not church, not a book, so much as a personal Christ, not only a revealer of the truth, but He himself the truth. O, no, it is not only a theory, a doctrine, a band of union, a system of rules, a reformation, a profession, but a new life in that personal Christ and an ever deepening and widening sense of that life.

They go not to establish republics or monarchies, not to annex territory or to further colonial policies, not to advance either the flag or trade, not even to introduce a new moral system where the immoral reigns, nor to abolish idolatry with its horrid customs, and not even to found educational institutions or begin benevolent enterprises, but to establish everywhere the greatest religion of earth, the union of man with God the Father in Christ Jesus the Son, by the power of the Holy Ghost

through the instrumentality of the Word; then all else germane follows.

Yes, that men everywhere may know Him, when to know is life eternal; know Jesus Christ the Lord, Son of Man, Son of God; know Him experimentally to be the Saviour of the world, the life of the denomination, the King enthroned upon the throne of universal empire. Toward final domination He is marching across time periods and world areas, the unique figure of history, the heart of biography; He the sun—all other leaders but stars. Commerce, railroads, printing presses, inventions, wealth, all civilization's deeds are voices preparing His way, aiding His triumph, advancing His glory.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb forever and ever."

The gospel banner wide unfurled
Shall wave in triumph o'er the world;
And every creature, bond and free,
Shall hail the glorious jubilee.

STEPPING STONES IN MISSIONS.

To know the facts of Modern Missions is the necessary condition of intelligent interest.

1783. Rev. George Lisle, Rev. Moses Baker and Rev. George Givens, emancipated Negroes and Baptist preachers, left America as volunteer missionaries to the West Indies.

1790. Rev. David George, Rev. Hector Peters and Rev. Sampson Calvert, Negro Baptist preachers, left America, sailed for West Coast Africa.

1792. The first British, or the "Particular Baptist" Foreign Missionary Society, organized through the efforts of William Carey.

1793. William Carey landed in India.

1795. London Missionary Society organized.

1798. Death of Schwartz.

1799. De Vanderkemp (London Missionary Society) opened missions among Kaffirs in South Africa.

1804. Mission to Sierra Leone opened.

1807. Morrison, first missionary to China. Slave trade in British dominion abolished by Parliament.

1810. American Board of Commissioners for Foreign Missions organized.

1813. East India Company compelled by Parliament to tolerate missionaries. Judson arrived at Rangoon, Burmah.

1814. American Baptist Missionary Society organized.

1815. African Baptist Missionary Society organized at Richmond, Va.

1816. American Bible Society organized.

1818. Conversion under Rev. Robert Moffatt of Africaner, the African warrior, who, because of the wrongs done his people, had become the terror of all South Africa. Madagascar Mission opened.

The first Christian book printed in Siamese.

1820. Mission to Hawaiian Islands opened.

Morrison, assisted by Milne, completed the translation of the whole Bible into the Chinese language.

1821. Lot Carey, of Virginia, who paid $800.00 for his freedom, in company with Rev. Colin Teague, sailed in the brig "Nautilus" for Africa. Missions in Liberia opened with these Baptist elders among the founders.

1822. Missions to Tonga Islands and to New Zealand opened. Nine persons baptized, and the first church organized in Liberia.

1824. Rev. Scipio Bean went to Hayti as missionary of the A. M. E. Church.

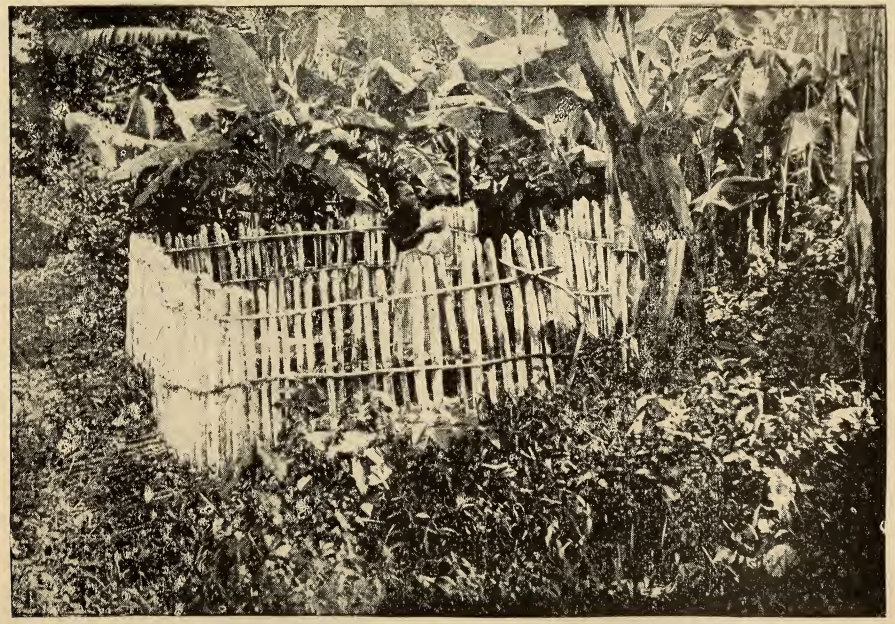
1826. Mission to the Karens ("wild men of Burmah") commenced. Lot Carey, the Baptist missionary, left in charge of the entire Republic of Liberia.

1833. Slavery abolished in the British Empire. (Act went into operation August 18, 1834).

1835. Rev. W. C. Monroe, a Negro Baptist, of New York, began missionary work in Hayti.

1836. Missionaries banished from Madagascar.

1839. John Williams, "the apostle of Polynesia," murdered at Erromanga, aged forty-four.



The Grave of Mrs. Hattie H. Presley, Liberia, W. C. Africa.

1840. Livingstone sailed for Africa.

1845. Divisions of Christian denominations into Northern and Southern over the slavery fight.

1846. The American Missionary Convention organized by Negro Baptists of the Northern and Eastern States, with Revs. Sampson White, Leonard A. Grimes, William Thompson, Jeremiah Asher, Theodore D. Miller, Rufus L. Perry, among its members.

1850. Missionary Society organized by the New Zealanders.

Death of Judson, the Baptist missionary, in Burmah.

1854. Sandwich Islanders organized a Missionary Society.

1858. By special treaty, after 119 years of bolting and barring, Japan opened her doors to the Western world. This treaty went into effect in 1860, giving Christianity an opening in Japan.

1859. First missionary to Japan.

1861. Persecution in Madagascar ceased and missions re-opened.

1862. Lincoln's proclamation abolishing slavery in the United States, enabling four and a half millions of Negroes to begin their march to civilization and to God. Mexico accepts Protestant religion, despite the protest of Rome. Tonga gets a constitution based upon Christianity through King George.

1864. First convert in Japan. The Northwestern and Southern Baptist Convention organized in St. Louis by Negro Baptists.

1865. China Inland Mission commenced by Robert A. Patton.

1866. At a meeting held in Ebenezer Baptist Church, Richmond, Va., the American Missionary Convention and the Northwestern and Southwestern Convention, composed of Negro Baptists, consolidated.

1874. The Consolidated Baptist Convention took over a mission station from the American Baptist Free Mission Society in Hayti.

1878. Shiloh Baptist Church organized in Morris Street Church, Charleston, S. C., and sent to Brewerville, West Coast Africa, on bark "Azor," Rev. H. N. Bouy, pastor. Missions to the Congo opened. Great revival at the Baptist mission station among the Telegus (Lone Star Mission), 10,000 baptized between June and December. They had had thirty years of dearth, and many pastors wished to abandon the work. Consecration of the great hall by the Karans on the fiftieth anniversary of the first convert who was baptized by William Carey.

1879. Rev. Solomon Cosby, of Virginia, sailed for Lagos, West Africa, under the Southern Board, dying at his post the same year.

Rev. S. P. Flagler, with an organized A. M. E. Church, sailed for Africa.

Rev. H. N. Bouy sailed for Liberia, West Coast Africa, under the auspices of the South Carolina Baptists, who supported him for three years.

1880. Baptist Foreign Mission Convention, composed of Negro Baptists, organized in Montgomery, Alabama, absorbing the Virginia organization.

1881. Rev. J. O. Hayes transferred from the North Carolina Convention to National Foreign Mission Con-

vention. Two woman's missionary societies organized in Canada.

1883. On December 1, Revs. W. W. Colley, J. H. Presley and their wives, Revs. Hense McKenney and J. J. Coles sailed for West Coast Africa, to organize work among the Vey tribe.

1884. Sister Hattie H. Presley died at Bendoo Station, near Cape Mound, West Coast Africa.

Stanley opened the Congo basin, showing 5,249 miles of navigable rivers, 11,000,000 square miles of territory inhabited by more than 43,000,000 of people. First A. M. E. Conference organized in San Domingo.

1885. A plan to plant a Texas colony in Liberia.

The would-be colonists sent Rev. L. G. Jordan out to see the prospects and report.

Two Negro Baptist preachers, Theophilus E. S. Scholes, M. D., and John E. Rickets, sent to the Congo by the African Mission Convention of the Western States and Territories.

Rev. J. H. Presley returned home from Africa, in charge of Rev. L. G. Jordan, broken down in health.

First church opened for Christian worship in Corea.

1887. Rev. J. J. Coles came home, married and returned to Africa with his wife, Lucy A., Rev. and Mrs. E. B. Topp and Rev. J. J. Diggs. Whole Bible translated into the Japanese language.

1886. Rev. J. R. Frederick sent to Sierra Leone by A. M. E. Church.

The Native Baptist Church organized at Lagos by Rev. Majola Agbebi, M. A., Ph. D.

1888. Students' volunteer movement for foreign

missions opened in the United States. Government of China completed the first railroad built in the empire.

1890. Mrs. John E. Rickets sent by the African Missionary Convention of the Western States and Territories to join her husband on the Congo. Rev. Wm. J. Simmons, prince of Negro Baptist leaders, died.

1891. Death of Samuel Crowther, D. D., a native of West Africa. Born a heathen slave and died a Bishop. First section of Congo railroad finished.

Susi, one of Livingstone's trusty attendants, died at Zanzibar. It was this faithful African who conceived and carried out the plan, assisted by others, to take Livingstone's body, papers and other effects over 1,000 miles on their shoulders, so they might reach his people in England. It was a journey of one year and fraught with great danger.

Rev. R. L. Stewart and Miss V. A. Jones went to West Coast Africa under appointment of the African Mission Convention of Western States and Territories.

1892. Seventeen powers or countries sign the Brussels treaty creating the Congo Free States—including a territory twice the size of all Europe, with a population of more than 25,000,000 souls. By the terms of the treaty, slavery was abolished and liquor and fire arms selling prohibited.

The student volunteer movement organized in England.

1893. Work in Africa abandoned by our Foreign Board at Richmond, a number of our workers having died—tribal wars having almost annihilated the Vey tribe — Rev. J. J. Coles and wife, the last workers,

ordered home, and our mission house at Bendoo sold as old lumber to persons at Cape Mound.

1894. Rev. J. J. Coles, after ten years spent in Africa, returned home, made Foreign Mission Secretary by the convention at Washington, D. C., but died before the year ended

Rev. R. A. Jackson sailed for South Africa and organized first native Baptist Church in Capetown.

1895. National Convention in session in Atlanta, Ga., sent help to Rev. R. A. Jackson.

Foreign mission work of Negro Baptists re-organized and put under a board located at Louisville, Ky.

Rev. L. M. Luke, D. D., our Foreign Mission Secretary, died in Louisville, Ky.

1896. Rev. L. G. Jordan, pastor Union Baptist Church, Philadelphia, elected Foreign Mission Secretary.

Mr. Joseph Booth, a real friend of Africa, in company with Mr. John Chilembwe, a native, came to America from East Central Africa.

1897. Rev. G. F. A. Johns and wife sailed to do work among the Kaffirs in South Africa, under the National Baptist Board. They died the same year—he on June 5, and she on September 20.

Rev. R. A. Jackson came home to America, returning to South Africa in December the same year.

Rev. John Tule and Miss Mamie Branton were married in Scotland by Rev. D. W. Long while en route to South Africa under our board.

Slavery abolished in Zanzibar.

Churches organized at Queenstown by Rev. George Thomas, and at Middle Drift, South Africa, by Rev. J. I.

Buchanan, under the National Baptist Board.

Brethren who split from the National Convention met in Washington, forming the District Convention.

Our first African students—Monte Kama and Alfred Impey, son and nephew of Chief William Shaw Kama—arrived, entering Extein Norton and Shaw Universities respectively.

The Congo River railroad opened to Stanley Pool, thus connecting 10,000 miles of navigable water and millions of people with the outside world.

Rev. D. N. E. Campbell, M. D., and wife, sailed for Santiago, Cuba, under the National Baptist Foreign Mission Board.

Bishop Turner organized A. M. E. Church in South Africa.

Alfred Impey, nephew of Chief William Shaw Kama, one of our students, died in Long Pine, N. C. The African Baptist Industrial Missionary Society organized.

Two other students from Natal, Southeast Africa, arrived—Isiah Ignati and Alfred Seeme—entering Wayland Seminary, now in Virginia Seminary and Benedict College.

1899. Because of wrongs inflicted by civilized people, the natives of Sierra Leone murdered five missionaries of the United Brethren.

Lot Carey Foreign Missions Convention organized.

Rev. J. W. Anderson arrived in Georgetown, British Guiana, in April. In June, organized first Negro Baptist Church, with five members.

Rev. John Chilembwe, a member of the Ajawa tribe, after two years spent in Virginia Seminary, returned to

British East Central Africa, under the National Foreign Mission Board.

Rev. C. S. Morris, Financial Secretary and volunteer missionary of the African Baptist Industrial Missionary Society, went to Africa, acting as Commissioner for the National Board in connection with his work. Revs. L. N. Cheek, of Mississipi, and T. W. Longwood, of Arkansas, elected to go to Africa.

Rev. Jonas Goduka, with seventeen pastors, thirteen churches and 1,200 members of the native church, South Africa, united with the Baptists, or New Testament Christians.

1900. April 4, Rev. C. S. Morris returned home. April 14, Rev. E. B. P. Koti, of South Africa, came to America. Corner stone laid for a second church in Damaria, British Guiana.

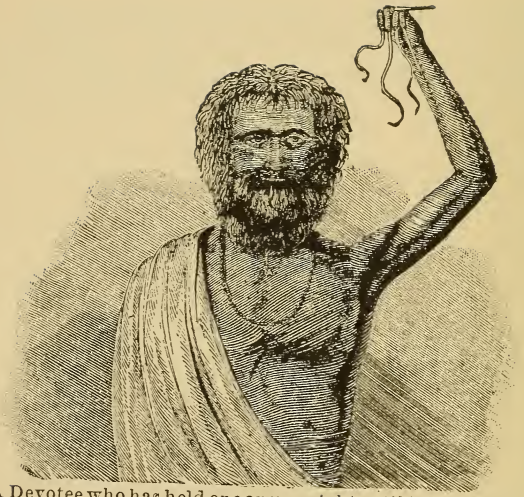
April 21, great Ecumenical Foreign Mission Conference met in New York for a nine days' session of prayer, praise and plan for the onward march of the Master's kingdom.

April 25, the American Baptist Missionary Union, the first of our great Baptist Societies, offered to cooperate with the National Baptist Convention in pushing its mission work, which offer was gladly accepted, the plan agreed upon and entered into.

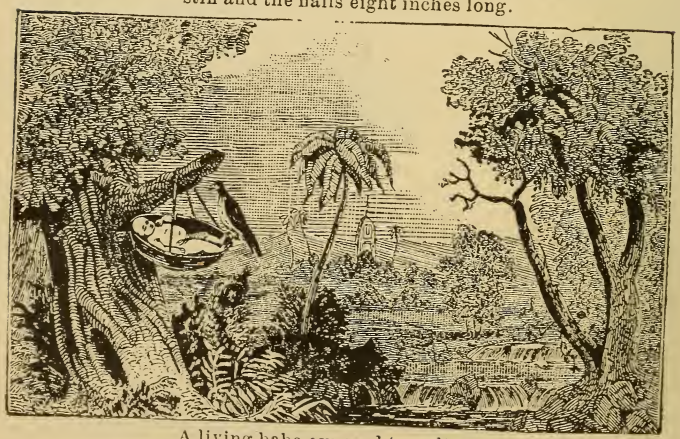
The United States include a population of 77,000,000 souls; Africa has more than three to every one of these. One man out of every seven in the world dwells in Africa.

1901. January 23, Rev. Koti returned to South

Africa. Rev. London N. Cheek sailed for British East Central Africa. Rev. C. C. Boone and wife sailed for the Congo, under the Lot Carey Foreign Missions Convention.



A Devotee who has held one arm upright until it has become stiff and the nails eight inches long.



A living babe exposed to vultures.

MISSIONS OF THE APOSTOLIC AGE.

"These went forth, taking nothing of the Gentiles. We, therefore, ought to sustain such, that we may be fellow workers for the truth."

Traditional history records little of the missionary efforts of the early ages outside of the chronicles of the Acts of the Apostles and an occasional reference in the Epistles. Most of the missionary activity of this age is recorded by Luke, Paul, Peter, John and others.

The world to them was a small sphere. To give their idea of the world, read these lines from the lips of Luke: "They that were scattered abroad went everywhere preaching the word." Paul, in a spirit of joy, declared that "the gospel has been trumpeted around the known world."

In reading the list of places visited by them, we readily see that beyond those borders lay a world in darkness and superstition.

When we look upon the works of these men we can truly say it was an age of individual effort, and the succeeding ages got their vigor from the individual efforts of the Apostles. These believers felt it their duty to preach Christ wherever they went, to tell the story of the Cross, bear witness of the personal value of accepting this Saviour. Whatever business errand they were on they never forgot to speak of the divine service of Christ.

Though their efforts seemed feeble and the results slow during the next two centuries, the rapid growth of the Church was seen on every hand, and instead of individual efforts for the fostering of the gospel, we see an organized body of Christian worshipers who boldly asserted their right to exist.

Men like Clements, Origen and Tertullian stood as the very exponents of the faith delivered to the Saints.

The pathway for centuries after this consolidated period was strewn with the corpses of martyrs. The blood of these martyrs became everywhere the seed of the Church. The translation of the Scriptures became a power for the propagation of the gospel. Rome, Athens, Smyrna, Carthage and all the largest cities became the strongholds of Christian worship because of the flocking of tradesmen and artisans to these centers. Soon a school for the training of Christian teachers sprang up at Alexandria, and from this institution went teachers to Africa, Europe and Asia. In this, as in the following ages, it is noticed that the kindling of a literary spirit made possible a rapid advance in missionary efforts.

Civilization took up its march Eastward from Jerusalem, across Mesopotamia and the mountains of Persia, going even to Bactria. The movement spread even to India, and at the close of 190 A. D., 350 churches had been established about Malabar.

The rapid growth of Christianity in Egypt was astounding. We are told from reliable authority that in 235 A. D., twenty bishops from the Nile Valley attended a council in Alexandria.

Commerce became the handmaid of the gospel. The prevalence of Phœnecian tradesmen on the North Coast of Africa kept it in close touch with the Eastern world, especially with Italy. Pushing onward into Gaul, churches were established at Lyons, Vienna and Paris. In 306 nineteen bishops assembled at Elvira, and Tertullian addressed 200 heathen thus: "We are but of yesterday, and yet we already fill your cities, islands, camps, and your palaces, senate and forum, etc.," thus proving conclusively the rapid growth of Christianity.

The next period, 312-590, marks the establishment of Christianity as the religion of the empire under Constantine and Gregory the Great. Goths, Vandals and Huns, commonly known as the wild men of the North, swarmed into Italy, Spain, and crossed the Mediterranean into North Africa. Honoratus, in France, St. Patrick in Ireland, labored earnestly to educate and Christianize the Scots and Picts. The Armenians, under the teachings of Gregory the illuminator, was the first nation to accept the new doctrine in the fourth century. Other workers pushed their way into China, Ceylon and Calcutta.

While considerable advance was made in missionary efforts from 590 to 1073, the period is known as the dark ages, that millennium of death with all of its horrors of moral depravity of races and nations, yet whose appalling darkness and threatening blasts could not extinguish the lamp lighted on the morning of the resurrection. True, the influence of the church was very weak because of the corruptness of its leaders, but as in later days men lived and labored whose influence

was felt and whose efforts proved that God still reigned, even in that darkness. Such men as Columba, Augustine, Hilda and Willibrord were the great lights of this age, and their work in monasteries were the stepping stones to a great revival in the centuries that followed. Canute, the leader and teacher of the Danes, ranks as one of the best educators of the period.

About this time, through the efforts of his sister, a Bulgarian Prince accepted Christianity and thus started a religious conquest of the Slavs.

Later in the century missionaries from Constantinople were sent for, and Russia soon became known among the Christian nations.

Under John de Monte Corvino, Christianity pushed its way into Asia and flourished, but the fall of the Mongol dynasty about half a century later crushed out what Christianity there was. From 1073 to 1517 the missionary spirit was dormant. Mohammedanism so threatened Christianity that there was a cessation in its onward march. Raymond Lull, however, kept alive the missionary spirit. His life reads like a romance. After several efforts to establish an institution of languages, where priests might be taught, he visited Africa, where he was thrown in prison, but his courage won favor from the Moslems and his life was spared. His efforts form the connecting link between the Apostles of Northern Europe and the leaders who, following the Reformation, carried the gospel everywhere.

Over fifteen centuries we have come with many changes in individual and church efforts in missions.

Then the nations became interested in civilizing and

Christianizing until whole races and communities came *en masse.*

Many missionaries sought to educate and train their converts for future service. Men preaching a spurious doctrine had to be fought on every hand.

But summing up the centuries, Christianity had flourished, the influence of the Church increased, and the road to future success opened. For that Pentecostal awakening, when three thousand cloven tongues set up their vibrations with Heavenly speech and music, sounding throughout all ages, "One Lord, One Faith and One Baptism," has been the great power that has banished darkness, raised up witnesses, saved people in all nations and in every age and clime.

EARLY MISSIONS.

ROMAN CATHOLICS IN MISSIONS.

The Reformation marked a division in the efforts of the church to prosecute mission work. Prior to this missionaries carried the same gospel in form and substance, but ever since the Roman Catholics and Protestants have carried on a distinct work. Central Europe at this time was engaged in politics, while in other sections the spirit of missions was fast dying out. The Portuguese and Spanish began to make maritime discoveries. The new world in the West, and the route to India was opened up. With the sailors went the priests, and soon there was a general stir in the Catholic and Protestant Churches.

The names of the Jesuits, Dominican Friars and Lazarists shall ever stand out as distinct missionary bands of this period, whose object was the extension of the Church in all the world. Each member of these orders was bound to go or do whatever was in his power to advance the Roman Catholic Church. The leaders were such men as Francis Xavier, Loyola, Robert Nobili and De Brito, whose marvelous influence was felt everywhere. Corruption of those who followed these great men brought the cause to reproach.

The great fault that afterwards weakened the work of Roman Catholics in Asia was the lack of spiritual life, the acceptance of signs and symbols of Christianity at the expense of the education for the growth of Christian character. They did not even add one translation to the Bible, which defect deprived the promoters of Protestant missions from the slightest basis for work when they visited these fields two and a half centuries later. With their untiring energy, it seemed at one time that the religion proclaimed by these depraved successors would sweep all Africa, India and China. They stooped to the very customs of the heathen, and in the century and a half of their most degrading influences the Popes themselves condemned their efforts and ordered the suppression of the societies. It is not our intention to criticise, and yet history informs us that because of the results of Roman Catholic missions in many countries, and especially the Spanish American colonies, and the many unspeakable scandals in India, "there have been not a few to deny that Roman Catholic missions have done any real good; and the repeated use by some of the missionaries of any means to secure their ends has greatly discredited the work of all."

PROTESTANT MISSIONS.

Erasmus was the great pioneer of early Protestant missions, and though his efforts seemed to have done little to arouse the church in the interest of missions, he did much to solidify and clarify it in ideas. It was two centuries after the Reformation before the Protestant

church manifested a conception of God's claim upon it in missions, and three centuries before it became a missionary church.

There was, however, some individual efforts in missionary endeavors. In 1555, Admiral Coligny received the indorsement of John Calvin, and with a company of ministers sailed from France for Brazil. Two more attempts were made in 1564. The missionaries landed this time in Florida. These three attempts were failures.

In 1559, a missionary was sent to Lapland.

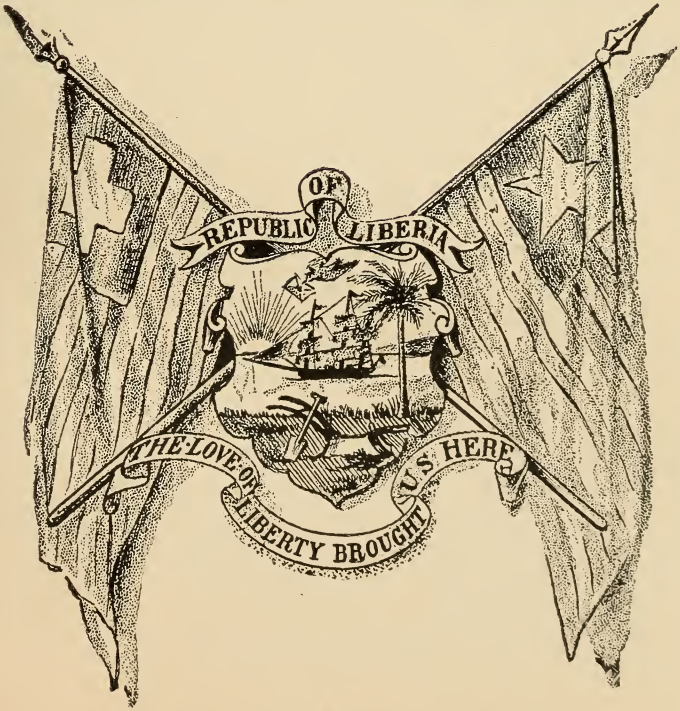
In 1619, the Dutch conquered Java and introduced Christianity among the natives. The work was extended to the Moluccas and Amboyna and Formosa, and it is said that in 1701 they had over 100,000 Christians in Java, and in Formosa about 6,000 converts.

It was during 1716, that the Dutch begun operations in Ceylon, and in 1722, they reported over 425,000 converts. The work extended into India. All these efforts on the part of the Dutch availed nothing when the colony was conceded to England. The Dutch West India Company had been doing some apparent good work, but indiscriminate baptism brought their ruin.

England about this time turned her attention to the evangelization of the American India whom her colonists found here. In 1649, the Long Parliament granted the first charter to a missionary society "For Promoting and Propagating the Gospel of Jesus Christ in New England."

Von Welz sounded the keynote to modern missions when in 1664, he asked the following pertinent questions:

Rev. J. J. Coles and Dr. D. N. Vassar, N. Bendoo Station, West Africa.



Coat of Arms—Republic of Liberia.

"1. Is it right that we evangelical Christains hold the gospel for ourselves alone, and do not seek to spread it?

"2. Is it right that in all places we have so many students of theology, and do not induce them to labor elsewhere in the spiritual vineyard of Jesus Christ?

"3. Is it right that we evangelical Christians spend so much on all sorts of dress, delicacies in eating and drinking, etc., but have not hitherto thought of no means for the spread of the gospel?"

The questions were not answered by the lifeless pulpits and sleeping churches, hence no steps were taken to aid him in the work. From human reckoning his efforts seems to have utterly failed.

The Pietists begun work in 1700, on the same order as suggested by Welz.

The Danes, through Schwartz and Ziebenbalg, operated missions in Tranquebar. The king of Denmark, being desirous of extending this work, sent missionaries to the West Indies and Africa. Zinzendorf, the Moravian missionary, comes forth at this time and puts all of his social, civil and political ability and tact at the service of those whose idea was the spiritual growth of man. The Moravians were among the most self-sacrificing missionaries in all history.

Their spirit of readiness to serve is shown by the following incident. Count Zinzendorf went to one of them and asked, "Can you go as a missionary to Greenland? Can you go to-morrow?" The reply was, "I will start to-morrow, if the shoemaker has finished my shoes which I ordered."

In 1729, the Oxford Club in England was organized and plans to prosecute missions were laid. The Wesleys were the leading spirits in the movement. John Wesley and his brother, in company with Oglethorpe, came to Georgia, but they returned and visited Herrhut in 1738. In 1786 Thos. Coke, en route to Novia Scotia, was driven by storm to the West Indies, but it was a quarter of a century later before the Methodists under the Wesleyans begun work in Africa.

Under the different bands and orders here given the work of missions rose and fell, but the onward tread of Christianity against obstacles was encouraging to those who watched for the daybreak when all men would be imbued with the spirit of missions.

BAPTIST PATHFINDERS.

Whom shall I send, He saith, "What servant shall it be?"
'Tis faith's strong voice that prayeth, "My Master, O send me!
Send me to tell the story abroad."

Before the Revolutionary war "two New England ministers made application to the Presbyterian Synod of New York to assist in sending two Negro ministers to do evangelistic work in Africa." The war, however, prevented them from carrying out their plans.

Partial history fails to record the fact that while Wm. Carey was yet at his shoemaker's bench, little dreaming of the part he would play in Christianizing the world, that Negro Baptist preachers who left America soon after the Revolution were then preaching the gospel in the West Indies—Jamaica and Bahama.

The Rev. George Lisle, Moses Baker, George Givens and others, were already at work and had flourishing churches among the natives in these Islands when the English Baptist Foreign Mission Society commenced work in India, under Carey and others, in 1792.

Rev. Amos had labored for some time at Bahama and had a flourishing church of over 300 members when the Baptist Mission Society begun its work. Negro Baptists from this country carried the gospel to Sierra Leone in 1790. The names of *Rev. David George, Revs.*

Sampson Colbert, Hector Peters, John Williams and John Ramsey will go down in impartial history among the "fathers of Baptist Missions;" for indeed they preceded Carey, who is termed "the father of missions" by nearly ten years.

It seems almost like a miracle, when we think that in 1619 the fathers of these Negroes were brought here slaves, and though chained for 164 years, by their own efforts they burst their fetters asunder, studied God's word, and in 1783 returned to their fatherland and "went everywhere preaching the gospel."

The first organization to take up foreign missions as a distinct work of the churches was the Baptist Missionary Society which was organized in 1792.

William Carey, born 1761, at Paulerspury, Eng., at fourteen a shoemaker's apprentice, at eighteen converted and ordained in 1787, and was one of the charter members of this Society, and is *"the pioneer in organized missions."*

He was imbued with the true spirit of missions, but found many obstacles in the way.

When he proposed in the association the advisability of sending missionaries to heathen lands, it is reported that Dr. Ryland said, "Young man, sit down; when God pleases to convert the heathen He will do it without your aid or mine."

Such was the sentiment of over two-thirds of the Christian Church of that age, for there never has been a century in England so void of faith as that which began with Queen Anne. Blackstone, the noted lawyer, said, "I have heard every clergyman of note in London,

but not one discourse that had more Christianity in it than the orations of Cicero, or showed whether the preacher was a disciple of Confucius, Mohammed or Christ.''

When Carey desired to go to India, the East India Company refused to take him, and ordered him from the vessel. God opened the way and he reached Calcutta by a Danish ship. His life is luminous with great lessons. A greater character because of its earnest, patient, Christian toils, never lived. For forty-one years, without a break, he labored in India.

''Carey bore without harm the brunt of a long, hard fight. To all accusers, traducers and ridiculers his life gave the lie. The energy of his will, every purposeful soul may emulate and imitate. Life that is aimless is both restless and forceless.''

Never had the heathen world heard the call to awake until this brave warrior laid hand on the Christian bugle and woke the world from its lethargy, sounding the keynote to modern missions. Carey had passion for souls, and therefore real Baptist enthusiasm for missions. The record of his life work may be summed up as follows: ''The first complete or partial translation of the Bible into forty of the languages and dialects of India and neighboring countries; the publication of the first vernacular Bengali newspaper, the language of 70,000,000; the first printing-press, paper-mill and steam-engine ever set up in India; organization of the first schools for native girls and women; of the first college to train native pastors; the first medical mission, the first savings-bank, and the first translations of the Sanskrit into English.''

He died in India at the ripe age of seventy-three years, having given long and faithful service in that land. The British authorities denied Carey a landing-place on his arrival in Bengal; when he died the Government ordered all its flags to be dropped to half-mast. His life is indeed an inspiration to all who are laboring for and praying for "Thy kingdom come."

AMERICAN MISSIONS.

Carey's sailing in 1796, and the efforts of the London Missionary Society, aroused great interest in America, with her hundreds of Indians. Literature in the form of tracts and sermons was printed and scattered. In 1806 the growing interest in missions was substantially manifested by the gift of Robert Ralston and others, of Philadelphia, $3,375.00 to India for missions. Then begun the organization of societies in this country to operate missions among all heathens, whether in America or across the ocean. The American Board of Commissioners was the most import. It was organized June 29, 1810. In January, 1812, from an appeal, $6,000.00 was raised and thus the means to send out missionaries was provided. During this year, Judson and Newell, from Boston; Hall, Nott and Rice, from Philadelphia, sailed to Calcutta. The American Board and the American Baptist Union, organized in 1814, were pioneers, and the seed from which the other Boards afterwards sprang. It is interesting to note that at this time the countries were all ablaze with zeal for missions, and men and means came comparatively fast.

Much attention was given to India. Adoniram Judson, whose life embodies a true romance of heroism touched and tinged with the pathos of severe suffering,

on his way to India, under the Presbyterian Board, he read many books on Baptism, and carefully read the Bible on the subject, and, being convinced that the Baptists were right, radically changed his views. This brought about a new movement, the organization of the American Baptist Missionary Union, one of the oldest Missionary Societies in the world, and changed his course from India to Burmah. This was but a true illustration of the Higher Power that rules the contrary winds. Judson established the first mission in Burmah, and labored forty years, enduring great hardships and imprisonment; but this scholarly, zealous man of God, who lived only to serve, lived to see the glory of the coming of the Lord in that land. When he died, over 7,000 souls, 63 churches and 163 missionaries and native helpers were left in Burmah as living monuments of his long and faithful labors. His sainted wife and Mr. Rice were loyal and loving co-laborers with him. The labors of this trio will ever live, for they laid the basis of Christian character deep in the heart of Burmah.

George Dana Boardman was another hero of that age, and labored zealously among the Karens at Savoy.

In 1815 the American Board sent Messrs. Poor, Meigs, Richards and Warren from Boston to Ceylon. They started work at Jaffna. In 1819 Rev. Myron Winslow and Dr. John Schudder were sent. The names of Hoisington, Spaulding, Green, Howland, Hastings and Miss Eliza Agnew, who had charge of the girls' boarding school at Oodooville, appeared among the earlier laborers in Ceylon.

The following interesting incident, in which a faith-

ful Negro woman was the heroine, is related by Dr. Poor, and is worth relating and her name immortalized:

In the beautiful island of Ceylon, many years ago, the native Christians, who had long worshiped in bungalows and old Dutch chapels, decided that they must have a church built for themselves. Enthusiastic givers were much eager to forward the new enterprise. But to the amazement of all, Maria Peabody—a lone orphan girl, who had been a beneficiary in the girls' school at Oodooville—came forward and offered to give the land upon which to build, which was the best site in her native village.

Not only was it all she owned in this world, but far more—it was her marriage portion; and in making this gift, in the eyes of every native, she renounced all hopes of being married. As this alternative in the East was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. "No," said Maria, "I have given it to Jesus; and as he has accepted it, you must." And so to-day the first Christian church in Ceylon stands upon land given by a poor orphan girl.

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he he had sought and won the rare and noble maiden who was willing to give up so much in her Master's name.

Some one in the United States had been for years contributing twenty dollars annually for the support of this young Hindu girl, but the donor was unknown. The

Rev. Dr. Poor, a missionary in Ceylon, visiting America about that time, longed to ascertain who was the faithful sower, and report the wonderful harvest.

Finding himself in Hanover, New Hampshire, preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated: "Peabody! What Peabody?" "Mrs. Maria Peabody, who resides here, the widow of a former professor," was the answer "O, I must see her before I leave!" said the earnest man, about to continue his journey.

The first words after an introduction, at her house, were: "I have come to bring you a glad report; for I can not but think that it is to you we, in Ceylon, owe the opportunity of educating one who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your name."

"Alas!" said the lady, "although the girl bears my name, I wish I could claim the honor of educating her; it belongs not to me, but to Louisa Osborne, my poor colored cook. Some years ago, in Salem, Massachusetts, she came to me, after an evening meeting, saying: "I have just heard that if anybody would give twenty dollars a year they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name, and I have come, Mistress, to ask if you would object to my sending yours?' At that time," continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet my cook had for a long time been contribut-

ing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much, for one in her circumstances, as a time might come when she could not earn. 'I have thought it all over,' she would reply, 'and concluded I would rather give what I can while I am earning; and then if I lose my health and can not work, why there is the poor-house, and I can go there. You see, they have no poor-house in heathen lands, for it is only Christians who care for the poor.' "

In telling this story, Dr. Poor used to pause here, and exclaim: "To the poor-house! Do you believe God would ever let that good woman die in the poor-house? Never! We shall see."

The missionary learned that the last known of Louisa Osborne was that she was residing in Lowell, Massachusetts. In due time his duties called him to that city. At the close of an evening service, before a crowded house, he related among missionary incidents, as a crowning triumph, the story of Louisa Osborne and Maria Peabody. The disinterested devotion, self-sacrifice, and implicit faith and zeal of the Christian giver in favored America has been developed, matured, and well-nigh eclipsed by her faithful *protege* in far-off benighted India. His heart glowing with zeal, and deeply stirred by the fresh retrospect of the triumphs of the gospel over heathenism, he exclaimed: "If there is any one present who knows anything of that good woman, Louisa Osborne, and will lead me to her, I will be greatly obliged." The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the aisles, chat-

ting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a colored woman, and it must be Louisa Osborne. With quickened steps he reached her, exclaiming, in tones of suppressed emotion: "I believe that this is my sister in Christ, Louisa Osborne?" "That is my name," was the calm reply "Well, God bless you, Louisa! You have heard my report, and know all; but before we part, probably never to meet again in this world, I want you to answer me one question. What made you do it?" With downcast eyes, and in a low and trembling voice, she replied: "Well, I do not know, but I guess it was my Lord Jesus!"

They parted, only to meet in the streets of the New Jerusalem.

The humble handmaiden of the Lord labored meekly on awhile, and in ending her failing days, not in a poor-house, verily, but, through the efforts of those who knew her best, in a pleasant, comfortable old ladies' home. "Him that honoreth me, I will honor."—*Intelligencer.*

For thirty years a red star on the map of American Baptist Missions marked the only spot where they operated work among the Telugus in Southern India. During these years, with 16,000,000 speaking that language and the field one great waste of heathenism in its worst form, they succeeded in doing very little. Having labored so long in 1853, when the board met at Albany, New York, many suggested giving up the field. A great discussion ensued as to the wisdom of such a course. The pathetic story of the missionaries had touched many and so moved Dr. S. F. Smith, author of "America,"

that he wrote a hymn and dedicated it to this "Lone Star Mission." It was this song, "Shine on Lone Star, thy radiance bright, shall yet illume the western sky," etc., that kindled a new interest in the work.

In 1877 a revival broke out and thousands flocked to the missionaries bringing with them thousands of idols and gods of every conceivable character and casting them at their feet or in the yards, as a demonstration of their complete surrender to God. Having prayed and labored for years for success, yet when it came it came with such an overwhelming force that the missionaries could hardly stand the task of the long and tedious yet pleasant work of examining so many. Within ten months during this year 10,000 persons were baptized at Ongole. In 1866 they had only 38 converts. In 1890 their converts numbered 33,838. The success of the missionaries is nearest that of the Pentecost on record, for in one day 2,222 persons were converted and they saw, as few men have seen, "a nation born in a day." This work alone is an inspiration to those who grow discouraged because their efforts do not bear immediate fruit. Thirty-five years with 16,000,000 before them yet only thirty-eight converts. But the time came when they witnessed the power of God above the inclinations of those millions to sin.

The Presbyterians begun to do mission work in 1834 in Telugu, India. Revs. Freeman, Campbell, Johnson and McMullin were among their early workers. It was at the request of the Presbyterian missionaries that the "Week for Prayer" was inaugurated, and is almost universally observed to this day.

In 1856 the Methodists begun a distinct work in India, under Dr. William Butler. Their work has grown.

Indeed, much attention has been given to India, and at present over sixty different societies are engaged in operating mission, educational and zenana work.

BIRTH OF BAPTIST ORGANIZATIONS.

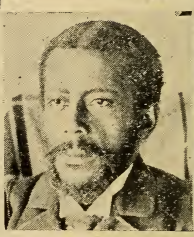
Organized efforts to prosecute missions were unknown among American Baptists prior to 1813. Throughout the country the denomination was overshadowed by other denominations and Baptist influence was a power unfelt, unthought of. The fact that they had been unjustly taxed, fined and jailed for the testimony they bore, and other forms of persecution through which they had passed made them indeed the "sect everywhere spoken against." Their only school was Brown University, Providence, R. I., and their only publication, *The Baptist Missionary Magazine.* Not until 1813, when Judson wrote Dr. Baldwin, of Boston, telling him of his change to a Baptist, did American Baptists fully realize their obligation to the heathen world, and their ability to do mission work independent of the mother country. Prior to this, American Baptists were an auxiliary to the society of English Baptists. The request of Dr. Baldwin for organized effort for Mr. Judson's support met with the hearty approval of many of the leading American Baptists, and the "Baptist Society for Propagating the Gospel in India and other Foreign Parts" was formed. Mr. Merriam, in his recent publication, *American Baptist Missions,* says: "It is a striking fact that the influence which called the Baptists of America from their lowly, unorganized condition, united

and consolidated their strength, encouraged them to more vigorous efforts at home as well as abroad, and started them on the career which has given them power and standing among the foremost religious denominations of America, was the call to engage in Foreign Missions.'' After the organization of the above-named society and the new interest kindled from Judson's correspondence, other societies were organized in Richmond, Va., Savannah, Ga., and New York. In 1814 organizations were started in Baltimore, Md., Rhode Island and South Carolina. The clarion notes of Rev. Dr. Baldwin, inspired by Judson, awoke the Baptists in many of the other States, and soon there was a general falling in line. In May, 1814, through the efforts of the ''Old Baptist Association,'' of Philadelphia, Penn., the first great meeting of Baptists in America was held. Eleven states and the District of Columbia were represented by twenty-six ministers and seven laymen. Rev. Dr. Furman, of South Carolina, was made president, and Rev. Baldwin, of Massachusetts, secretary. A constitution was adopted and the organization christened ''The General Missionary Convention of the Baptist Denomination of the United States for Foreign Missions.'' The constitution provided that the meetings be held triennially. Twenty-one persons constituted the Board of Commissioners, which board was known as the ''Baptist Board of Foreign Missions of the United States.'' Seven of the twenty-one members constituted a quorum for the transaction of businesss. After the convention adjourned the board met, elected Rev. Wm. Staughton as corresponding secretary, and adopted Rev. and Mrs.

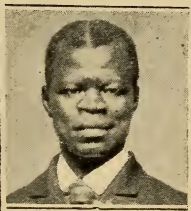
REV. SOLMON COSBY

MRS. HATTIE H. PRESLEY

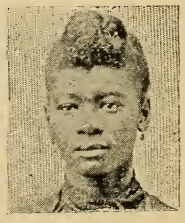
REV. J. J. COLES.



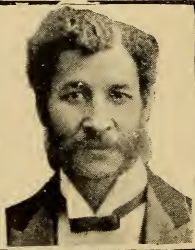
REV. GEO. M. THOMAS



REV. GEO. F. A. JOHNS



MRS. LILLIE B. JOHNS



REV. R. L. STEWART.

Judson, already in Burma, as their missionaries. Rev. Luther Rice, who sailed with Judson, had returned to this country. Becoming a Baptist, he could not expect Congregational support, hence he returned to plan support for the Judsons and himself. He was selected by the society as field agent to travel and interest the churches in missions.

The Baptist Missionary Magazine had this to say of the first meeting: "Perhaps no event has ever taken place among the Baptist denomination in America which has excited more lively interest than the late Missionary Convention held in the city of Philadelphia. It was indeed a sight no less novel than interesting, to behold brethren who had hitherto been unknown to each other by face, collecting from North to South, from nearly all of the States from Massachusetts to Georgia, (a distance of more than one thousand miles), for the important purpose of forming a *General Convention,* in order to concentrate the energies and direct the efforts of the whole denomination throughout the United States in sending the Gospel to the heathen."

The center of Baptist influence being in Massachusetts and Rhode Island, the second session of the convention met in Philadelphia also. This session lasted a week. Baptist preachers braved the dangers of Indians and ferocious animals, yea "counted not their lives dear unto themselves," but from Kenucky and other States west of the Alleghanies made their way to the meeting that they might pray and plan to send the Gospel of our Lord to all nations."

While this reformation and organization and general

getting together of Baptists was going on throughout the country, their actions were being watched by another race—the Negro—who had not been thought of in connection with the new movement; indeed, many Americans doubted that Negroes in America or Africa had souls. But the Negroes entertained no such doubts, for, while toiling hard and faithfully as slaves, a fire was being lighted on the hearts of many of them which so burned their consciences, respecting their duties to their brethren far removed from the Gospel, that they, on bended knees, in prison houses of bondage, cried to Almighty God to lead them out in order that they might help their own. In 1814, just one year after their masters had organized, the "African Baptist Missionary Society" was formed. These poor, faithful slaves, out of a heart of gratitude to God, were anxious to shed light in their fatherland, but in their poverty they were unable to pay the passage of a missionary, but were determined to hold intact until the way was opened. Through great sacrifices they raised $700 in four years, and the white general convention came to their aid in 1819, and one year later Lot Carey and Colin Teague sailed for Sierra Leone.

At the eighth anual session of the General Missionary Convention, 1835, religious enthusiasm reached its highest mark.

The board was told to employ every "properly qualified missionary" available in some part of the foreign field. Missions in India were agreed upon. The American Bible and Tract Society had from time to time contributed to the General Convention's work. In 1836,

at a meeting held by the Board of Managers, at Hartford, Conn., the American Bible Society offered the Baptists $5,000 for missions on certain conditions, which conditions were referred to a committee. It will be remembered that when Judson translated the Bible into Bengali and put it into the hands of the people a howl was set up and objections made by Pedo-Baptists. Thus the conditions upon which the $5,000 was offered. The following is the report of the committee:

"The committee recommended to the Board the adoption of the following preamble and resolution:

WHEREAS, This Board, at their annual meeting, held in Salem, in April, 1833, adopted the following resolutions:

Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own languages, and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit as may be possible.

Resolved, That all the missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer and diligent study, to ascertain the exact meaning of the original text; to express that meaning, as exactly as the nature of the languages into which they shall translate the Bible will permit; and to transfer no words which are capable of being literally translated.

And WHEREAS, The Board still adheres firmly to these resolutions, as expressing, in their judgment, the only true principle on which translations can be made;

and as uttering what they believe to be the decided opinion of the great mass of the denomination whom they represent: Therefore,

Resolved, That the Board of Managers of the American Bible Society be respectfully informed that this Board cannot, consistently and conscientiously, comply with the conditions on which appropriations are now made, and cannot therefore accept the sum appropriated by the Board of Managers on the 17th of March, 1836.

2. Mr. Brigham further informs the secretary of the Board, that it is in contemplation to send Bible agents to several of the large missionary stations abroad, to take charge of the interests of the Bible cause so far as the American Bible Society is concerned. It is designed that the agent, in each case, be of the denomination to which the missionaries on the ground belong. Would it ,sir, be agreeable to your Board, to have such an agent sent to any of your stations?

The committee recommend the adoption of the following resolution:

Resolved, That in the present state of things, the Board cannot perceive that the appointment of an agent of the American Bible Society, at any of their stations, would subserve any valuable purpose.

The committee further recommend the adoption of the following preamble and resolution:

WHEREAS, The Board have been impelled, by a conscientious conviction of duty, to decline accepting the appropriation of funds made, on certain conditions, by the Board of Managers of the American Bible Society; as the translation, printing and distribution of the sacred

Scriptures in the languages of the heathen are vitally connected with the glory of God and with the salvation of men; and as the American Baptists enjoy great facilities for prosecuting this important work: Therefore,

Resolved, That our brethren throughout the Union be most earnestly requested to adopt measures in their churches, associations, missionary societies, or by any other suitable means, so to augment the funds of the Board, that the work of translating, printing and distributing the word of God, in heathen tongues, may be prosecuted with diligence and energy commensurate with the grandeur and surpassing importance of the enterprise."

These men were not to be bought when the souls of men were at stake. Our Pedo brethren went further. A body of Baptists in New York during the year organized the American Foreign Mission Society with a view of publishing the Bible for heathen people without veneering, but the act to incorporate by the legislature was defeated through the influence of those who objected to having "One Lord, one faith and one baptism" taught throughout the world. Various efforts were made to have Baptists modify their views and co-operate with the Bible Society, but all proved a failure. In course of time, however, the Bible Society revised its by-laws, leaving out the section which had driven the Baptists out, with a hope of regaining their co-operation, but the spirit of the society was yet against the circulation of the Burman and Korean versions of the Scriptures. This is shown by the fact that in 1880 the Amer-

ican Baptist Missionary Union made application for a grant from their Bible fund and was refused. Their refusal proved a God-send in time, for in 1883, at a most enthusiastic Baptist meeting held in Saratoga, N. Y., all foreign Bible work by American Baptists was put in charge of the Missionary Union.

It is but just to say in connection with Foreign Mission work of American Baptists that the slavery question played its part. The agitation against this awful curse had grown until 1840, whenever the Northern and Southern Christians met, the friends and enemies of man-stealing were bound to be heard. A majority of the leaders in Baptist ranks seems to have opposed the institution, but the friends of slavery insisted on having slave holders sent as missionaries.

While organized work by American Baptists was assuming a permanent shape, and the zeal for Foreign Missions was growing, a general restlessness between the Northern and Southern States was becoming evident. 1840 marks the time when the men who had met and planned, labored and prayed for the spreading of the Gospel, felt the first throb of agitation that would beat until North and South would stand apart in the work in which they had been engaged for twenty-seven years. Realizing that an agitation was on and in its desire to head it off, November 2, 1840, the Acting Board of the Convention issued a circular setting forth the fact that the Convention would remain neutral on the question of slavery.

In 1842 what was known as the "Provisional Foreign Mission Committee of the American Baptist Anti-Slavery Convention" was formed. This body sought

to have the Acting Board clearly define its position which occasioned a second publication of a resolution adopted in 1840 to the effect that the General Convention would not take sides with the pro nor anti-slavery party. When the Convention met in its Eleventh Triennial Session at Philadelphia the feeling had grown more bitter.

At this meeting the Board again attempted to stamp upon the minds of its members the neutrality of its policy, but the agitation, though smuggled by resolutions and stifled by timidity and the usual policy crowd, threatened in this session to break out in a stronger and a more determined manner. This was the last meeting in which the Baptists of America ever met in a solid body under one organization. When the Board held its annual meeting at Providence, R. I., April 30, 1845, it found itself called upon to take one side or the other on the question, and while they still wavered the Alabama Convention wrote asking a very pertinent question as to the appointment of slave holders as missionaries.

The Board replied that no slave holder would be chosen as a missionary.

This struck the line that split the North and South in Church work. The Foreign Mission Society of Virginia, the cradle of slavery and the hot-bed of the rebellion, at once seized the opportunity to unite all religious leaders who were in favor of slavery into one band.

A call was issued by them and a large and enthusiastic meeting of Southern Baptists was held at Augusta, Ga., May 8, 1845. This meeting resulted in the forma-

tion of the Southern Baptist Convention with a Home and Foreign Mission Board. The action was deplored by all well-thinking men. One can thus see how dear to the hearts was the institution of slavery to some men. This bitter feeling was not only confined to the Baptist denomination, but in the Methodist and other denominations, men agreed until forbearance gave out and they disagreed, and these united bodies with their anti-slavery agitators, whose voices were heard in thunder tones against professed Christians reading and pretending to believe a Bible which declares "God hath made of one blood all nations to dwell upon the whole earth," where the Fatherhood of God and the brotherhood of man are so clearly taught, were awakening a sentiment that foretold the death of that "sum of all villainy"—slavery.

As men agitated the moral phase of human slavery and were moved to search the Scriptures and to read God's words of condemnation, their hearts were stirred and the conflict waxed warm. Then came the rending of sections and the divisions of denominations. Baptists North and South stood apart. The conflict in the Methodist Church gave birth to the M. E. Church North and M. E. Church South. The same fate met the Presbyterians, and thus, under distinct leaderships, church work was almost revolutionized.

The throwing of responsibility upon the South and the North, apart, brought about a spirit of rivalry. An ambition to excel as well as to hold their own was seen on all sides. In this great issue men took sides, and while one body stood for the most dis-

graceful and cursed institution on earth, its followers were loyal to their convictions, and with renewed energy went to work. The war came on and these bodies still held intact, upholding their separate policies as to slavery. The conflict on battle field ended, and the South found in her lap 4,000,000 freedmen on constitutional equality with her white population, and from whom slavery had sapped the life of intelligence, of morality and of manhood and womanhood. The question was, what shall we do with them and for them?

Northern Baptists, true to their sense of Christian duty, stretched forth their mighty arms to lead those for whom they had freely given up the ties that bound North and South in Christian work twenty years before, and in great numbers and many means came among us and lifted us up and taught us that we were men and women, created equal, and capable of every possible development. This gave new life and new inspiration to the entire race. The Southern Baptist Convention faced the issue with no degree of slackness, for it realized that slavery was forever gone and the Negro by his labor, sweat and tears had been the glory of the South, and the source of its wealth for more than two hundred years, and that hundreds of dollars paid in exchange for slaves had gone to help in its mission work. Therefore this body in many ways came nobly to the aid of its recently emancipated brothers. What has been done by these Christian organizations would require hours to tell. For they have not as yet abandoned us to our fate, but have labored unceasingly among us and for us, by establishing schools in nearly every Southern State, where we

so long and loyally labored, without money and without price.

We have thus seen how American Baptists begun their work as one solid body; how they labored together for thirty-two years; how, when the crisis came, men did not fight each other by slander and abuse, but like men took the side which they felt justified in supporting. Their freedom from the spirit of abuse and finding fault and criticising the methods of each other proved conclusively that though they differed so widely on one subject their hearts were right toward each other. The methods nor the honesty of no man nor set of men in either opposing body were ever questioned.

Because men can not agree on certain principles there is no reason why they should not be brethren. The example of these men in this is worthy of emulation.

But let us consider another organization that was the outgrowth of differences, though of an inferior and less important nature. We give elsewhere the organization of Negro Baptists to do mission work at home and abroad. Like our white brethren, the time came when differences arose, but unlike them, in that manhood was disarmed, and under a pretense akin to deception, they broke off from the National body, formed the District Convention, an unnecessary body, void of the true spirit. This small band of Baptists soon found an excuse for forming a convention which was pushed into existence in 1899, under the name of "Lot Carey Foreign Missions Convention." It was organized in Baltimore with the following officers:

Rev. C. S. Brown, *President,* Winton, N. C.; Rev.

H. L. Barco, *Vice President,* Virginia; Rev. H. C. Robinson, *Second Vice President,* Pennsylvania; Rev. A. Brown, *Third Vice President,* Maryland; Rev. Wm. Troy, *Fourth Vice President,* New Jersey; Rev. W. P. Gibbons, *Fifth Vice President,* District of Columbia; Rev. W. H. Scott, *Sixth Vice President,* Massachusetts; Rev. A. W. Pegues, *Recording Secretary,* Raleigh, N. C.; Rev. W. M. Alexander, *Corresponding Secretary,* Baltimore, Md.; Rev. J. M. Armstead, *Treasurer,* Portsmouth, Va.; Rev. J. R. Waller, *Auditor,* Baltimore, Md.; Rev. W. T. Minter, *Statistical Secretary,* Salisbury, N. C.

It will be remembered that soon after the formation of the District Convention application was made to the American Baptist Missionary Union for affiliation. We give below the report of the Executive Committee of the American Baptist Missionary Union which appeared in their magazine in May, 1898:

"In the month of December, 1897, overtures were made to our committee by a number of colored brethren of the South, organized in Richmond, Va., under the name of the District Convention of Colored Brethren. This convention made proposals to us for some plan of co-operation with the Missionary Union, whereby it might actively engage in work in Africa. The Executive Committee responded by offering to co-operate with this convention on the following basis: The convention of the colored people to adopt and sustain their own methods of organization and of raising funds; to select and appoint their own missionaries, with the understanding that the appointment shall be subject to the approval of the Executive Committee of the Missionary Union; and to maintain such communication with them as may, in their judgment, seem desirable; the Missionary Union to pay one-half of the salary of a traveling or district secretary, to supply literature to a reasonable extent to the representatives of the convention who were to visit churches, and to give the officers and representatives of the convention the benefit of the advice and ex-

perience of the Union in the matter of collecting funds and carrying on the home work of missions, the funds collected to be remitted monthly to the Treasurer of the Missionary Union, after deducting necessary expenses and the convention's one-half of the secretary's salary, the Union affording to the convention all the benefit of its established agencies for the transmission of funds and the conduct of the mission work on the field; the Union also, if desired, to assign to the convention the Mukimvika Station, on the Congo, with the support of the missionary located there; to regularly transmit funds for the support of the missionaries and of the work as may be appropriate, with the understanding that any temporary deficiency which may occur in the funds furnished by the association shall be supplied by the Union, to an amount not exceeding $500 annually, the said deficiency to be made up subsequently.

"The *Convention of Colored Baptists* responded by suggesting some modification of the terms, to the extent *of having a representation* upon the Executive Committee, and that the Union pay *one-half of the traveling expenses* of the traveling secretary. The Union declined to accede to the latter suggestions. Since this, our last communication, *no reply has been received from the convention at Richmond, Va.*"

It will be seen that in 1887 the leaders of the District Convention received this refusal to give them official recognition, and the report made in May says: "No reply has been received from the Convention at Richmond." Their objection to sending their money to a white organization to be sent to the field when they could have no official relations with that organization, we thought, a manly one, but, in the face of the objection and their future attempts, we must conclude that they did not mean a word of it. In important matters like this, where the interest of the whole people is at stake, men ought to be slow to decide, but when they do decide to take certain views they ought to stick to them. Their change of views was more plainly demonstrated in 1901 when they agreed to have the Missionary Union

look after the sending of the money of the Lot Carey Convention to Mr. and Mrs. Boone, who sailed during the year for the Congo. These are the first persons the new organization has ever sent out as missionaries, and it may be that their inexperience in conducting mission work of their own makes it expedient that they get the Union to attend to the sending of their money to pay their missionary. Then, too, the lack of funds to carry on the work doubtless made it necessary that they seek this relation that the Union might loan them money from time to time and they pay it back when raised among their followers in North Carolina, Virginia, Western Pennsylvania and Maryland. But it is safe to say that where men shift responsibilities they also shift interest and make of their followers weaklings. When a man knows he will get his money whether he earns it or not, or in any way be able to secure it until it is made, he is less determined to succeed or to make it. Whatever may be said of the division of the North and South in religious work it was the means of developing stronger organizations, for responsibilities were laid heavily upon each section, and they had no other alternative, and like men they applied themselves to the task.

Let Negro Baptists throw the responsibility of their work where they will, but if once removed from their own shoulders decay and destruction awaits it. The National Convention, with all of its Boards, stands for *co-operation* with any white or black organization that stands for co-operation and not *subjugation*. Ours is ours, and we bought it with a price too dear to lose it, and, God helping us, we will keep it and get more. The

noble records of the Northern White Baptists, the Southern White Baptists and the National Baptist Convention is without parallel in the records of church history. May each live to give long and grand service in this and other lands.

THE FIELD.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

India, China, Japan, Korea, West Indies, Spanish America and the Isles of the Pacific.

INDIA.

"Cast off the mask and shed the light of truth upon the scene."

India, at whose portals Christianity has stood knocking, knocking for over a century, is gradually opening her doors to the onward march.

The evangelization of India is said to be the most stupendous enterprise the Church of God has ever undertaken. India is about the size of Europe, Russia excepted. The greater portion lies within the topics. The population is beyond conception, numbering nearly 300,000,000 souls. The religions and languages are numerous, but Hindooism and Mohammedanism are the prevailing religions.

Although of great antiquity, India is comparatively unknown by the civilized world. The East India Company began its trade there in 1600, but they avoided interference with the religious customs. This company

was abolished in 1858. Little was done for India until the opening of the Nineteenth century. Wm. Carey's work of which we have spoken was the first of any importance. Ward and Marshman joined him later, and their labors paved the way for Henry Martyn, Heber, Alex. Duff, Nott, Hall, Judson, Rice, Poor and many others.

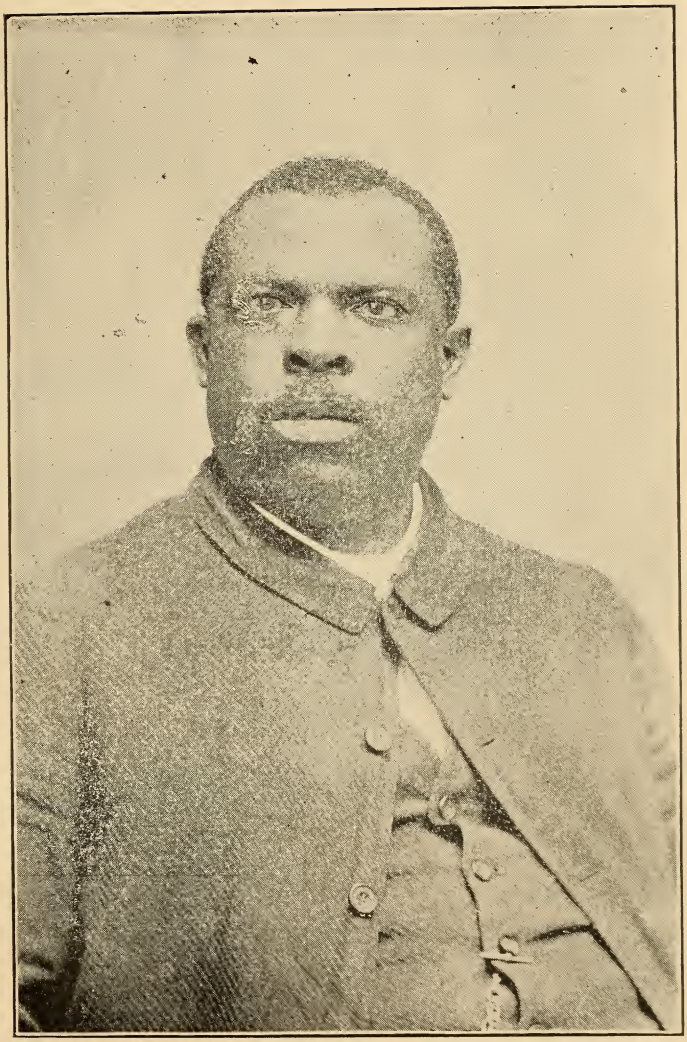
In 1856, Presbyterians, Methodists and Baptists were zealously at work. The mission stations under various boards and denominations studded the country, and much attention was given to educational, medical and the zenana work because of the satisfactory results in the work of India's evangelization.

The introduction of printing presses for the publication of Bibles and religious periodicals, medical work, zenana work and the vigilant work among the millions of its widows has done more to open the way for mission work than can be told.

The desire for education among the Hindoos, and especially for their girls, is encouraging, and though they are removed from school at a tender age the good instructions given by Christian teachers are hard to efface.

Supplementing the school work is the printing press, through which has passed millions of Bibles in every language spoken in India, besides school books, newspapers and tracts by the thousands.

Medical missionaries are doing great service in administering to the bodies as well as the souls of the natives. The *zenana work* deserves special mention. Women in these secluded sections, thousands and thousands in number, can never hear of God nor of the story of the Cross, save as they hear it from the lips of female



REV. L. M. LUKE, D. D.

missionaries. Mrs. Mullins, wife of an English missionary, of Calcutta, has immortalized herself in the hearts of Hindoo women in these secluded places by her work and books.

The saddest of all in this great field of heathenism, is that there dwell over five million widows, fourteen thousand of whom are under five years of age. God is opening the way to deliver these babes from the curse of the law, for already Pundita Ramabai, a Brahmin widow, with millions of dollars, has accepted Christianity and today gives shelter to more than three hundred of these little widows whose lives have been shrouded in despair. The American and European force of laborers number over 2,000 men and women with nearly 4,000 native helpers. But when we think of the millions that tread that soil, and the great hold of superstition and idolitry upon them, with the disciples we exclaim, "What are these among so many?"

CHINA.

Lift up your heads oh ye gates, even be ye lifted up ye everlasting doors, and the King of glory will come in.

China, the oldest nation in the world, has stood firmly and defiantly against Christianity for centuries, almost impregnable. Her 500,000,000 souls have the sympathy of the Christian world. Three religions—Confucianism, Taoism and Buddhism—have rooted themselves into the very being of her national life. As early as the Sixth century the Nestorians attempted mission work in China,

and since then effort after effort has been made to break down idolatry. The work gradually developed until 1736, when Matteo Ricci and his followers were expelled from the empire. Then China shut her doors against Christianity. At the beginning of the Nineteenth century the subject of missions was engaging the attention of the world, and China being such a *gigantic field* the London Missionary Society determined to take up the work. Robt. Morrison went to the field in 1807. His knowledge of the Chinese language enabled him to be of great service in translating the Bible and publishing catechisms and tracts. His patience and forbearance is unparalleled in missionary history. *He gave twenty-seven years of hard, earnest labor with only three or four converts.*

The opening of a hospital by Dr. Peter Parker in 1836 helped to disarm prejudice, and this, with war and famine, was the means of opening many doors. Rev. John Griffith, Rev. Dr. Mackenzie, Rev. Dr. Howard and Rev. J. H. Taylor, who labored so zealously in China, did much to open the way for more missionaries.

It is remarkable that China with all of her heathenism and barred doors against Christianity, how God has spared her. Of that ancient forest one tree alone stands. Greece, Rome, Babylon, Macedonia and Egypt have passed away, but China has been kept from entire collapse. Morally she is rotten to the core.

From floods, war and pestilence China has lost millions. It is said that 20,000,000 lives were lost in the Taiping rebellion, and in the famine of 1877-78 carried away over six millions, yet, today, 400,000,000 souls—the most gigantic work the Christian Church ever had

upon her—are within its confines. The day will come when God shall marshal His forces, march them around the wall, blowing trumpets and singing songs until those ancient walls shall fall and with the other nations of the world China shall shake glad hands.

In June, 1900, after months of threatening, the Boxers, mainly peasants and illiterate natives, who combined the various forms of paganism against Christianity, like a cloud-burst, stirred the Christian world by their attack upon misionaries, diplomats and indeed all foreigners and native Christians within the walls.

Churches and mission stations were burned and legations exposed to their fananticisms. This led the Chinese to declare war and a general uprising ensued. For months the fight went on, and at one time it seemed that the world would be involved. Missionaries, envoys and their families and all foreigners had to make their escape or perish at the hands of the merciless Boxers. Over 175 missionaries were massacred. The cause of all this, they claim, was because foreigners were seizing their territory, getting possession of their maritime customs, building railroads and insulting their gods.

JAPAN.

The population of Japan is over 40,000,000. The religion is Shinto—a form of nature worship—Confucian and Buddhist. Francis Xavier was the first missionary to visit Japan. He landed in 1549. For a while the work flourished—but the government became suspicious, fearing the political influence of the priesthood, and begun

to persecute Christians. For more than two centuries she shut her doors against them. It was not until the middle of the Nineteenth century that through the providence of God, America opened the doors of Japan and Protestant missionaries were soon sent to the field. Messrs. Liggins, Williams, Brown, Verback and Simmons were the first. In 1860 Jonathan Goble, the first Baptist missionary, went to Japan and was joined by Nathan Brown in 1872. In 1873 they organized the first Baptist Church with eight members, three of which were Japanese. The names of J. H. Arthur, J. H. Rheese, Thos. P. Poate and Albert A. Bennett and wife are among the most zealous and consecrated missionaries to Japan. The Southern Baptist Convention made its first attempt at mission work in Japan in 1860. Rev. J. Q. A. Rohrer and wife set sail in that year. The parting scene between mother and daughter, as the ill-fated Edwin Forest was about to leave port, was very touching indeed. In a prayer of agony the mother committed the daughter to the care of Almighty God. As she was about to take her leave, the daughter in an effort to console her broken-hearted mother, said, "Mother, with the exception of parting from you, this is the happiest day of my life. If we are lost at sea, death will find us in the path of duty." They were lost. Just as the vessel was entering Hong Kong harbor she capsized and all went down and were buried in a watery grave. It was not until 1889 that the Southern Baptists again attempted work in Japan, and they are now doing some work in co-operation with the Missionary Union. The latest accounts are encouraging. Over 40,000 native Christians, 365

churches, 30 different missionary societies, with about 675 missionaries, and over 800 native helpers are on the field.

KOREA.

Korea, called by the natives "Chosen," is a peninsula between the Yellow and Japan Seas. It has an area of 80,000 square miles, and a population of 14,000,000.

The Koreans are said to be a cross between the Chinese and the Japanese. Like China, she closed her doors to Christianity centuries ago, and not until 1882 were her ports opened to commerce. Buddhism and Confucianism are the prevailing religions. The first Protestant missionary, Rev. John Ross, went there in 1873, under the Presbyterian Board. Later Dr. Allen went, and afterward a number of Presbyterian and Methodist missionaries went out, and to-day there are about 1,200 communicants and 2,000 catechumens.

WEST INDIES.

In these islands slavery sunk the vast Negro population into the lowest depths of sin and degradation. The Moravian brethren went to the island in 1733, and were struck with pity for these chained and speechless victims toiling under the yoke of human bondage. Many years of perils and hardships were experienced by them as they labored, and many of them died.

The earliest preaching by Baptists in the West Indies was done by a Negro, George Lisle, of Virginia. He was licensed in 1777. He went to Kingston, 1783, and formed

a church consisting of four members, refugees from the United States. By 1792, he had baptized 500 persons. There arose a bitter feeling against his effort to give Negroes the Gospel, and his meetings were often disturbed, and he himself imprisoned. A white man once entered his chapel on horseback and said: "Old Lisle, give my horse the sacrament!" Mr. Lisle with becoming dignity, replied: "No, sir, you are not fit yourself to receive it." Against many obstacles the church flourished. In 1841 the membership numbered 3,700 persons. Rev. John Rowe went to Kingston under the Baptist Missionary Society of London in 1813, and in 1817 Mr. and Mrs. Coultart went to the island as missionaries.

You have doubtless stood and watched the clouds as they hung heavy overhead, and noticed how they rolled and tumbled, and how the wind would shove them off, and how they would blacken, as if with madness, amid the pealing thunder and fierce lightning, and then the whole earth enveloped in darkness, and the clouds would threaten to pour forth torrents of rain. By and by the matchless sun in all of his power would burst forth and with commanding brightness declare: "I am ruler of day," and would take his place in the heavens and reign in splendor and brightness. Kingston, where Lisle had labored for years, at his death witnessed the awful darkness of oppression and cruelty, a long and dark day, and dark day it was, for it was not until 1824, when Rev. Wm. Knibb, an Englishman, came to the island, did there appear any hope for the oppressed.

The window in Market Street, Bristol, England, is a

resort for travelers who know the story of this lover of humanity. It was from this window that his mother called him back as he left for the West Indies, and said: "Remember, William, I would rather hear that you had perished at sea than that you had disgraced the cause you go to serve." Little did this champion of the Negroes of Kingston know that his would be a terrible ordeal. In the insurrection of the slaves in 1828, he was charged with conspiracy with the Negroes and tried, but over bribes and false witnesses the court declared him guiltless.

Determined to revenge the missionary, British troops burned his chapel to the ground and incited a mob to complete the work of destruction. Their deeds of violence amounted to quite £24,000 ($120,000). In 1832, soon after this insurrection, Mr. Knibbs visited England and stirred the entire country by his thrilling story of the treatment of the natives. The government made a grant of £11,000 ($55,000), and the public £14,000 ($70,000) in response to his appeals. His return to Jamaica was hailed with joy by the Negro population. He built several large chapels and did much to bring about the Emancipation Act of 1833.

In 1844, he erected a theological school for the training of Negroes for the Christian ministry. His zeal and dauntless courage were an inspiration to his black brothers, and it was the inspiration received from his life that led Keith, a native African who had come to this island a refugee, to determine to work his way back to that dark land and preach the Gospel on the very spot from which he was sold.

As long as the faintest spark of the influences of Christianity remain in the West Indies the names of George Lisle, a Negro and the first Baptist missionary, and Rev. William Knibbs will live.

The year 1842, will long be remembered in Jamaica for its great ingathering of souls.

Mr. Mursell Phillipo went to Jamaica in 1823, and gave long and excellent service. One of his converts, Mr. Geo. W. Gordon, a Negro, was one of the wealthiest and most influential men in the island. In 1863 Mr. Gordon was elected a member of the House of Assembly for one of the parishes. His influence and ability won for him the enmity of the acting governor, E. J. Eyre, who made memorable the year 1865 by his high-handed proceedings. With his approbation thousands of houses were burned, 600 men and women flogged with fine wire whips heated at the ends. Mr. Gordon fell a victim to his inhuman wrath and was executed for treason without any evidence of the crime being produced. The English government became stirred by his acts of cruelty investigated matters and dismissed from office, called to England, and his friends spent over $50,000 in buying his acquittal. He was finally lost in obscurity.

Mr. Phillipo died in 1879, after fifty years of toil among the Negroes who loved him as their friend.

Geo. Givens, a Negro from one of the Southern States, planted, amid persecution and often imprisonment, a Baptist church in St. Thomas-in-the-Vale. Many hundreds were converted under his preaching. To avoid persecution he often held his meetings in caves of the mountains, and in other unfrequented places in the darkness of the night.

It was in a far-off swamp he secretly bought and erected a house where he and his rapidly increasing flock might worship God unmolested, but like the slave he was hunted, whipped and imprisoned. True to his God, however, he preached as long as he was able. He died in 1826.

In 1834, slavery was abolished in the islands under British rule, after which missionary societies in England and America took up the work with new zeal. Success has crowned their efforts in the establishment of churches, schools and a general improvement among the people.

In Cuba the slave trade was not suppressed until 1886. Catholicism has been for centuries the established religion, and where Rome rules, ignorance and cruelty are rampart. Since the Spanish-American war, in 1898, a religious revolution has taken place, and ere long it is hoped that Cuba, whose legends for years dripped with a silent horror of blood, will take her place beside the other Christian nations of the earth.

In 1898, the Foreign Mission Board sent Rev. D. N. E. Campbell, M. D., and wife — the former a medical missionary—to this field, but nothing tangible was ever reported by him. Cuba's proximity and relation to the United States make it a home field. A Baptist training school in this new field would, to our minds, be of great service to those so recently emancipated from Catholicism and oppression.

One of the most romantic and interesting missions to be found anywhere is that founded in Havana in 1883 by Mr. Albert Jose Diaz. He had served in the

struggle for freedom as a captain of the insurgents, and was driven to America by merciless Spanish soldiers who pursued him wherever he took refuge. At last, with a plank as his bark and necessity as his oar, he pushed out in midstream and came near losing his life. A fishing boat picked him up and carried him to New York. Pneumonia seized him and for weeks he lay ill in a city hospital. His nurse was a devout Christian woman who talked with him on the Bible and conversion. It was in this hospital that he accepted Christ. When amnesty was proclaimed he returned to Havana but a disloyal, unchristian family refused to receive him, and he resolved to return to America. He came and was welcomed by those who were with him in his days of illness. Soon he was baptized and joined the Gethsemane Baptist Church of Brooklyn. He made application to the American Baptist Home Mission Society, but for want of funds they could not employ him. In 1883 the Woman's Bible Society of Philadelphia sent him to Cuba as missionary. A short time after this he was transferred to the Home Mission Board of the Southern Baptist Convention under which he has served ever since.

Much success attended his efforts, and in 1889 it was necessary to secure larger quarters. Jane Theatre of Havana was purchased at a cost of $65,000 and dedicated as the Gethsemane Baptist Church, which with its branch churches has between two and three thousand members.

The Roman Catholic bishop and priests soon became envious of his success, and from time to time imprisoned Diaz and some of his workers. The United States Consul

came to their rescue and had them released. His tireless efforts in the establishment of Red Cross stations during the Spanish-American war again caused his arrest, and was released only on his promise to leave the country. He rendered valuable service as an interpreter after the intervention of the United States in behalf of Cuba. He returned after the war and begun to reorganize the mission work which had gone to pieces during the war.

By agreement the Home Mission Board of the Southern Baptist Convention and the American Baptist Home Mission Society divided the island. The Southern Board operates in the Western part, including Havana and the towns in which they had worked before the recent war, and the Home Mission Society in the two Eastern provinces and Porto Rico. Much success has attended their efforts.

The mission in Bahama was begun in 1833. But it is not to be understood that this was the first attempt, for it was in 1812 when Negro Baptist ministers begun work on the islands. The Church of England and the Wesleyans had also been at work for some time, but had confined their efforts to the whites and free Negroes, hence, through neglect, the masses were untouched, and their moral and religious conditions the most deplorable. Rev. J. Burton begun work among these neglected people and soon material results were seen. Rev. Daniel Wilshere, New Providence, has charge of the whole work now. For 1901, he reports four churches on that island, a good B. Y. P. U., day and Sabbath schools. Eleuthera, San Salvador, Worthings, Little Exuma, Great Exuma,

Andros, The Exuma Cays and Barrterra, each, have one or more churches or mission stations, aggregating 133, with a membership of 2,100, and 2,000 children in Sabbath schools. The Canadian Baptists, with some American friends, are aiding Mr. Wilshere in his work.

But it is regretted that no attention is given to the training of natives for the work of the ministry. In all the island, we are told, there is not a church preparing a native as preacher nor teacher. How can we hope to master the mighty darkness of heathenism unless we realize with Bishop Patterson that "no church can take root without a native clergy." God has so arranged it that each man knows his own, and can better reach their sympathies and kindle their interests than one who has to study the character and habits of those whom he tries to serve.

Mr. Wilshere, while doing an excellent work, if supplemented by a few native helpers would do double the work. As overseer of the interests of all Baptists in New Providence he must be a vicar of Washington Irving's day. The Church must awake to this oversight and prepare natives to preach to natives. The Scriptures plainly set forth this fact in the case of Moses being sent to Israel, and Ezekiel is told more than once, "Go to thy people, and to the children of thy people."

In the Trinidad Island, Rev. Geo. Cowen begun to labor in 1843, and was heartily supported by natives and refugees. In 1860, Mr. Underhill, a devoted missionary, went there and to his astonishment found many excellent Negro Christians, the results of the labors of his predecessor.

Negro Baptists begun work in Hayti as early as 1835, Mr. W. C. Monroe, of New York, being the pioneer, and in 1845, when missionary societies sent a few men to the island, they found many of his converts. The work met with much opposition when General Soulougul, the Nero of the West Indies, became president. The missionaries found it necessary to hold their meetings in sequestered places and to baptize at night, or away in some lonely spot where human foot seldom trod. One of these beautiful and picturesque scenes took place in 1848, near Jacmel, when six converts, the early fruits of Haytian missions, were offered the Lord in baptism.

It was one of those solitary nights in early spring when the moon shone in all her majestic brightness, bathing nature, kissing the tall pines and mighty mountains, adding holy lustre to the scene. It was in a tranquil pool which the clear stream in its windings around the mountain side had made, and just under the lofty precipice which towered high above them, that these six converts, after supplication and song, were buried in the liquid pool. Only that little band and God saw this inspiring scene, and through thoughts of persecution for the gospel's sake, through isolation and fear, they heard His voice breaking the calm of that memorable night, saying, "Suffer it is to be so now."

Rev. L. Ton Evans, of Barry, Wales, who labored as missionary in Hayti, in his letter to the Foreign Mission Board, of June 29, 1900, says:

"The national religion is Romanism. However, the inhabitants of the Republic are only nominal Roman Catholics and are more skeptical than anything. While

they are incredulous and even unsympathetic to the teachings of religion as presented by the Romanist, who is a little removed if any from the Voodoo worshiper, it would be unfair to say they are opposed to true religion and the Christianity of Jesus. As an instance of this—Good Friday, 1893, a month after landing in the island, I urged one of the deacons, a colored brother, to let me preach on "Calvary." He formerly belonged to the Catholic Church, and I got him to interpret for me when preaching. As a result of this, some excitement was created among the priesthood, and the deacon and myself were summoned to appear at the High Court on the following Wednesday. The priests did not turn up (the men were white, such as French, German and Irish).

The native (colored) judge, a nominal Roman Catholic, said in French, "Continue preaching what you believe to be the Gospel, as you are in a free country, and, if you like, you will have the soldiers to guard you in the streets." We thanked him, but declined this, though we accepted the invitation to visit the prison, and used to do so every Sunday. This established the open air gospel work, which is still continued there to this day.

The present state of the island is most deplorable—the densest darkness prevailing; Romanism in its worst forms; women devotees are also connected with Voodooism at he same time, or what we call devil-worship. In this worship, which is the prevalent form throughout the island, fowls and beasts are offered and blood drunk. Sometimes even now human lives are offered up and cannibalism practiced. Their only hope politically and

morally is the spread of the true gospel light. This must be done by some society outside.

As now Cuba and Porto Rico are being evangelized by the United States of America, and as these two are republics and populated by Africans, and the work commenced here ninety years ago by colored brethren from Kentucky, for whom it afforded shelter and retreat, surely it has with its nearly 2,000,000 people, the strongest claims on your sympathy and help to-day.''

SPANISH AMERICA.

It was in 1510, when Cortez and Pizarro took possession of the region lying between the Southern boundary of the United States and Cape Horn in the name of Spain, and named it Spanish America. Though nearly four centuries have passed since Spanish rule begun, yet the masses of the people are in dense ignorance and superstition because of the degrading influences of Catholicism, and any attempt to introduce the Bible meets with bitter denunciation from the priesthood.

South America has been termed the ''Neglected Continent.'' But, when it is remembered that the Roman Catholic Church is established by law and that her constitution excludes all other creeds, the reason is understood. With a population of over 34,000,000, only about 250 missionaries and teachers are at work. There is but little work being done for the uplifting of the thousands of Negroes burdened with the yoke of Catholicism.

In 1899 Rev. J. W. Anderson, a Negro Baptist minister, went from Connecticut to Georgetown, South America. Finding a great field in which to labor, he began work at that point. In March, 1900, he made application to the Foreign Mission Board of the National Baptist Convention to adopt him and his work. His report showed that he had organized the first colored Baptist church, and at that time had ninety members. He found as native helpers Brethren Smith and C. W. Sargeant. The board found itself unable to help in a substantial way in this new field, but wrote them pledging their "moral support and what financial help they could from time to time give." Soon after this Rev. Anderson wrote, stating that he had erected a church edifice, asking the board to give the church a bell. The Sunday schools of Louisville, Ky., were called upon, and at a mass meeting in Zion Baptist Church, August, 1900, the money was raised and the bell paid for. The work has grown gradually. Three small churches have been organized with a total membership of 400. Some misunderstanding arose in the churches and the Board was asked to send its corresponding secretary to the field. They realize that this is an excellent field right at their door, and hope to be able to have the work inspected, and, if conditions warrant, to prosecute mission work among that vast Negro population.

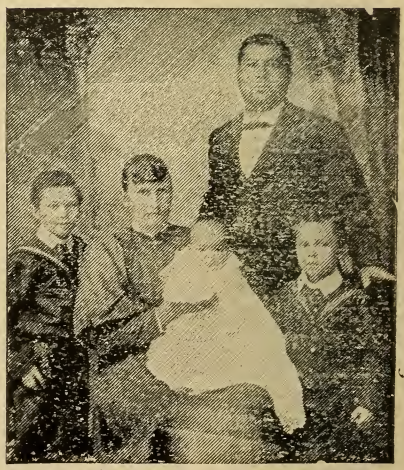
ISLES OF THE PACIFIC.

The islands of the Pacific include six great groups—the East India Islands, Polynesia, Melanesia, New Zea-

MISS C. G. EWEN,

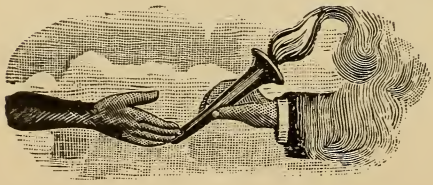
Is reckoned among our most faithful friends in the work of Foreign Missions. She was attracted by the earnest efforts of Rev. Jno. F. A Johns, now deceased, and through her own means kept him in school for several years and supported him through the Board during his service on the field. From time to time we are cheered by her sisterly letters and contributions to the work.

REV. J. I. BUCHANAN
And family.



REV. R. A. JACKSON

And Family, Cape Town, South Africa. A native of Mississippi. Went to Africa in 1894.



land, Sandwich, or Hawaiian, and Micronesia. Much attention has been given to these islands because of the great population—40,000,000 of cruel savages. Many missionaries have been killed, some as soon as they landed. John Williams, who went to Society Island in 1816, under the London Missionary Society, is termed "*the Apostle of the South Seas.*" He was a zealous, devoted worker and wears the martyr's crown, having been slain by a treacherous native in 1839, at Erromanga.

We might mention the names of scores of men who have gone to these islands, many of whom were killed, others dying of hardships. The names of John Patton, who labored at Tanna; of Samuel Marsden, of John C. Patterson and of Bishop Selwyn will live as heroes of missionary efforts in the islands of the Pacific. The venerable John G. Paton, the apostle of the New Hebrides, reported to the late Ecumenical Conference 3,000 converts, with the Bible translated into twenty-two new languages. Dr. Paton has been on these islands for forty-two years and has indeed revolutionized things, yet it is said there are 60,000 cannibals in these islands.

The St. Lazarus or Philippine Islands were discovered March 12, 1521. It is an archipelago, Southeast of Asia. The China Sea separates it on the Northwest from China. Toward the East lies the Pacific. No definite statement can be given of the Philippine's land area. In 1882, Domann on his map estimated an area of 114,356 square miles. Spain had the islands under control for over three centuries yet much of the territory is unexplored.

Luzon is the best known of the entire archipelago, and little is known of this island.

It was not until 1898, when the United States acquired by conquest these slands from Spain, that American Protestant Christians turned their attention to missionary work there. The American Baptist Missionary Union at once went to the rescue of the 8,000,000 souls. The question was whom shall we send? God in his wisdom had prepared a native, a Viscayan, who had been converted in the Baptist Mission under Rev. Eric Lund, in Barcelona, Spain, and this native offered himself to go. The Union gave $150 for printing and translating the New Testament and tracts into his tongue, and begun missionary operation in the Viscayan group. Under instructions Mr. Lund went to the Philippines to establish the work in company with the converted Philippino, Mr. Braulio Manikan. It was found that the Negro population was more ready to give up their heathen custom and priest worship than the whites and mixed bloods, hence work among them was begun with great zeal, and to-day bids fair to so establish itself that it will not be long before this group of islands will take on new life. With this new field American Baptists' work covers 2,000 miles, from Menuro, the Northern island of Japan, to the Viscayan group of the Philippine Islands.

AFRICA.

A weary, waiting throng—
With eager, asking eyes,
And prayers that end in sighs,
"Oh, Lord, how long?"

Africa is the largest of all the continents, except Asia, but less is known of her than any other continent on the globe.

To have an idea of the size, imagine the western edge laid at San Francisco it would cover land and sea to the coast of Ireland.

Africa is 4,985 miles long and 4,615 miles wide. Its area, including the adjacent islands, is about 11,854,000 square miles.

The continent is divided into North, South, East, West and Central Africa.

North Africa extends from the Red Sea to the Atlantic, and from the Mediterranean to the southern boundary of Abyssinia and the Desert of Sahara. Mohammedanism is the principal religion, though the Roman Catholics hold the balance of power in Algeria.

More is known of South Africa because of the efforts of Robert Moffat, Livingstone and Stanley, and more recently the attention of the world has been upon this section because of the English-Boer war.

East Africa includes the coast lying between Abys-

sinia and the mouth of the Zambezi and the inland regions of Central Africa around the great lakes.

Her rivers are among the largest in the world and make their way over great cataracts and water falls, through great mountain ranges down to the sea.

So much has been said about the climate that many who would venture to her shores have stayed away, fearing death from climatic conditions. While the coast region is malarious and the equatorial region feverish, the higher attitudes are exceedingly healthful. The soil is fertile and vegetation rank.

The population has been variously estimated, but reliable authorities place the figures at 300,000,000 souls. Of course no one knows correctly, as we can hardly keep correct figures in civilized countries where the census is taken each decade. There are many languages and races, but nearly all of the people are either Mohammedans, pagans or savages.

The land-grabbing in Africa began in 1866, and the work of partitioning Africa among the various European nations has been industriously pursued ever since, with the result that only about 2,500,000 square miles remain unappropriated. France leads the list of "grabland" holders. Great Britain's "sphere of influence," the new name for national stealing, is almost equal to that of the United States in area.

Many men of adventure and wealth-seeking inclinations have made themselves famous and opened up avenues of commerce by making exploring tours of the country and reporting its conditions. Before the days of Livingstone daring explorers made their way over

mountains of obstacles in the jungles, but David Livingstone, the prince of explorers, Africa's greatest friend, made a triumphant entry and exploring tour, beginning with 1840 and running up to 1873. His desire was to open up Africa to missions and to abolish the accursed slave trade. William Stanley was also imbued with this idea and resolved to face difficulties and perils to open up Christian missions. Truly did Livingstone say "the end of geographical discovery is the beginning of missionary enterprise."

The light gained from these and other explorations kindled a spirit of pity and a feeling of duty in the heart of the Christian world. These men opened the road of intelligent interest and paved the way for the bearers of the Message of Salvation.

The sons of Africa will not soon forget David Livingstone. His kindness and sympathy in his dealings with the natives led them to call him their "great father." After thirty years of toil he fell a victim to fever and died. Then it was that the dark sons of Africa showed their devotion, for they embalmed him, buried his heart in the land he loved and bore his body by hand 1,500 miles to the sea where they shipped it to England. When the illustrious funeral train of statesmen moved down the aisles of Westminster Abbey it was meet to accord these black heroes an honored place. The impulse given missions about this time is due to the heroic life of this great man.

Other men have made their way to Africa's shore, but most of them for gold and land and honor. Africa, with her millions of blacks, is waiting and watching with

eager eyes for some strong hand to stretch forth and deliver her from the bonds of ignorance and superstition. No people so anxious for the knowledge of the Gospel are neglected and left to plod their way in darkness as are the millions in darkest Africa. So eager are Christians to civilize and Christianize the nations of China, India and other lands, that by force they throw open the gates, meet death and torture that the Gospel of the Son of God might be preached. But the sword is preparing the way for a triumphant entry into Africa. God is preparing the hearts of the natives for the reception of His Gospel. He is awakening the Christian world to a sense of her duty to all who dwell in darkness. Though neglected and spurned for centuries, the God of nations will turn and overturn until the 300,000,000 souls bowing down to gods that have eyes and see not, ears and hear not the cries of the people, will turn and serve Him who desires the heathen for His inheritance.

ANNUAL RETROSPECTIVE VIEWS OF THE NATIONAL CONVENTION FROM 1880 TO 1900.

"Only the truth that in life I have spoken,
Only the seed that on earth I have sown,
These shall pass onward when I am forgotten—
Fruits of the harvest and what I have done."

It is stated, upon what may be deemed as good authority, that the Negroes of the United States are more intelligent, prosperous and better conditioned than a corresponding number anywhere else in the world. Looking upon the American Negro, then, as the leader of the Negro world, his attitude towards Africa becomes a questions of great moment. The Baptist element in the American Negroes predominate in point of numbers, and compares favorably in all other ways with the other denominations having adherents among Negroes. The relation that the Baptists sustain toward the whole Negro population of the United States, and the relation that the Negroes sustain toward the whole Negro world, make patent the fact that much depends upon the Negro Baptists as to the Christianizing and civilizing of the Negroes of Africa. For a number of years they have been carrying on mission work in Africa, and we now desire to glance back over these years to observe their aims, their struggles, their successes and disappointments, in the hope that it may serve as a stimulus for future endeavor.

In the quiet little town of Hampton, Va., situated on Hampton Roads, where the Merrimac and Monitor fought their little duel that revolutionized naval warfare in the whole world, the first official action was taken under the leadership of Rev. W. W. Colley, returned missionary of the Southern Baptist Foreign Mission Board, looking to the gathering together of the entire Negro Baptist forces to battle against the powers of darkness that enveloped the Fatherland. We do not mean to intimate that this was the beginning of Foreign Missions. Virginia had been already fully aroused and had been putting in some giant strokes for the cause of the Master, but she had now paused to call for reinforcements from the entire brotherhood.

Rev. W. W. Colley, of Virginia, was bidden by Virginia brethren to travel over the United States and stir up an interest in a Convention called to meet with the First Baptist Church of Montgomery, Ala.; Rev. J. A. Foster, pastor, labored hard to bring about some kind of an organization. Pursuant to call, on November 24, 1880, the convention assembled. Rev. W. W. Colley was made temporary chairman, and Rev. J. M. Armistead temporary secretary.

There were present at this opening session 112 delegates, seventy-four of whom were from Alabama, leaving thirty-eight to be distributed among the other States. Of these thirty-eight, Arkansas sent 3; North Carolina, 4; Georgia, 3; Florida, 1; Louisiana, 2; Mississippi, 10; Texas, 4; Tennessee, 6; Virginia, 5. Such was the little handful that began our great national movement.

On behalf of the Alabama delegation Rev. W. H.

McAlpine delivered an address of welcome to the convention, extracts from which we now give:

"We hail with much joy and delight, the time of this meeting, because here we hope and expect to meet the representative men of the denomination from all over the United States, and become better acquainted with one another as one "household of faith;" to know more of each other's work, plans, views and desires, and by counsel with one another to better carry forward the work of our Lord and Master.

"Again, because it seems to be the dawn of a brighter day upon the great question of giving Africa the Gospel of Christ. As those who are prime movers in the calling of this body have settled upon Alabama, her capital and the First Colored Baptist Church as the place of holding the first meeting, we feel it a duty upon our part to tender to you the heartfelt welcome of the 100,000 colored Baptists of Alabama. In behalf of 600 churches, thirty associations and General State Convention, we tender to you our hearty co-operation in all lawful and Scriptural measures to carry forward the work for which you assembled."

On the part of the church the address of welcome was delivered by the pastor, Rev. J. A. Foster.

A constitution to govern the body was drawn up and adopted, the preamble reading as follows:

"WHEREAS, It becomes necessary, and is our duty, to extend our Christian influence to advance the kingdom of Christ, and as African missions claim our most profound attention, and feeling that we are most sacredly called to the work in this field and elsewhere abroad,

therefore, we, the representatives from the various churches, Sunday schools and societies of the Baptist denomination in the United States, do solemnly organize ourselves into a convention for the above named objects.''

The convention made choice of the following brethren as officers for the ensuing year:

Elder W. H. McAlpine, Alabama, *President;* Elder J. W. Patterson, Virginia, *First Vice President;* Elder F. R. Howell, North Carolina, *Second Vice President;* Elder R. N. Conutee, Tennessee, *Third Vice President;* Elder E. K. Love, Georgia, *Fourth Vice President;* Elder J. W. Muse, Mississippi, *Fifth Vice President;* Elder F. Hooks, Texas, *Sixth Vice President;* Elder G. Robinson, Arkansas, *Seventh Vice President;* Elder P. H. Williams, Ohio, *Eighth Vice President;* Elder J. Marks, Louisiana, *Ninth Vice President;* Elder A. J. Foster, Alabama, *Tenth Vice President;* Elder James Page, Florida, *Eleventh Vice President;* Elder J. M. Armistead, Tennessee, *Secretary;* Elder G. H. Dewelle, Georgia, *Assistant Secretary;* Elder E. G. Corprew, Virginia, *Treasurer.*

Rev. W. W. Colley was elected Corresponding Secretary at a salary of $1,000 per year to travel in the interest of the convention, collecting funds and creating an interest in foreign missions.

The Virginia Baptist State Convention was asked by vote to turn over to this newly organized convention the ''Baptist Foreign Mission Convention of the United States,'' the missionary which the Virginia Baptists had already sent to Africa, the Rev. Solomon Cosby.

The sum of $317.06 was raised in money at the convention and pledges were secured amounting to $161.

Knoxville, Tenn., was chosen as the next place of meeting.

These matters disposed of, the convention's work was done and it adjourned, thus bringing to a close the first session of the first National body organized among Negroes to do Foreign Mission work in heathen lands. These facts should be held sacred in the minds of Negro Baptists.

On the 23d of November, 1881, the streets of Knoxville, Tenn., were alive with delegates who had come from far and near to participate in the Second Annual Session of the Baptist Foreign Mission Convention.

The delegates assembled in the convention with sadened hearts, for during the year death had shown his proverbial love for shining marks. The Rev. S. Cosby, who was laboring so faithfully in Africa in the cause of the Master, had been bidden by Him to come up higher. In the original meeting at Montgomery was Rev. E. G. Corprew, of Portmouth, Va. Rev. Mr. Corprew was a leader among Virginia Baptists, the pastor of a large church, a man of much force of character, who made himself felt. During the interval he, too, had died, vacating, at the request of God, the post of treasurer of the convention. The death of these two brethren stirred the convention greatly, and no doubt did much to tighten the chords of love for the Master's service.

We shall now give a few items of importance connected with this meeting.

The Corresponding Secretary, Rev. W. W. Colley, made his report, which showed that he had raised during the year $506.78, while his expenses had been $225.06, leaving a balance on hand of $281.72. This expense account does not, of course, include the salary of the corresponding secretary, which was $1,000. It will be seen that the balance which the corresponding secretary had on hand lacked $718.93 of being sufficient to pay his own salary. The treasurer's report shows that $205.13 had been received by him during the year.

The finance committee reported that $683.47 had been raised at the session.

In the different State treasuries the following amounts were reported to be on hand for foreign mission purposes:

Virginia, $800; North Carolina, $53; Mississippi, $25; Alabama, $25; Tennessee, $20; Texas, $100; total, $1,023.

The constitution of the convention underwent revision at this session.

Executive committees, composed of seven each, were designated for each State to foster the foreign mission spirit in their respective States.

It was at this meeting that provisions were made to have the convention chartered.

Rev. W. H. McAlpine was elected president again, and the following are some of the names that appear as vice presidents for this year: J. H. Wilhite, E. C. Morris and R. H. Boyd.

The Foreign Mission Board was constituted as follows: President, A. Binga, Jr., Manchester, Va.; Secre-

tary, Prof. J. E. Jones, Richmond, Va.; Wm. Troy, Richmond, Va.; C. Johnson, Raleigh, N. C.; F. Brown, Greenville, S. C.; W. H. Tilman, Sr., Atlanta, Ga.; R. D. Dunbar, Jacksonville, Fla.; J. Q. A. Wilhite, Eufaula, Ala.; R. Ramsey, Meridian, Miss.; J. H. Stewart, Murfreesboro, Tenn.; G. W. Walker, New Orleans, La.; R. H. Boyd, Palestine, Texas; J. A. Taylor, Richmond, Va.; H. Williams, Jr., Petersburg, Va.; R. Spiller, Norfolk, Va.; J. W. Patterson, Danville, Va.; E. C. Morris, Helena, Ark.; W. W. Colley, Richmond, Va.; John Jones, Liberty, Va.; J. E. Farrar, Richmond, Va.; James H. Holmes, Richmond, Va.; J. B. Smith, Concord Depot, Va.; L. A. Black, Petersburg, Va.; J. H. Dickerson, Petersburg, Va.

Arrangements were entered into with North Carolina whereby Rev. J. O. Hayes, who was already in Africa, might work under the auspices of the convention, with North Carolina contributing $400 annually toward his support.

Rev. R. Spiller, of Virginia, became the treasurer of the convention, succeeding the Rev. E. G. Corprew, deceased.

The Third Convention was held with the Cotton Avenue Church, Macon, Ga., beginning June 28, 1882. Rev. E. K. Love delivered the welcome address, in the course of which he said: "Every pulsation of our hearts beat for the teeming millions in Africa, groping in ignorance dark as the night. Only permit us to join you in the good work, that we may share in the reaping by-and-by. If you are defeated we will suffer with you. If the ship in which you have embarked sinks, we pledge

you our word that we will go under with you, and shall share your fate. Our interest is common, and our destiny shall be the same. We welcome you because you are our brethren. We welcome you because you are the servants of the most high God, and are engaged in His cause. We feel that the redemption of suffering Africa depends largely upon the colored people of this country."

Rev. J. Q. A. Wilhite, of Alabama, was made President; Rev. W. W. Colley, Corresponding Secretary; Rev. W. R. Pettiford and Rev. J. M. Armistead, Secretaries; Rev. Henry Williams, Jr., Statistician, and Rev. R. Spiller, Treasurer. The report of the Corresponding Secretary showed that $365.25 had been collected during the year, and at this session $118.18 was raised for the work.

The session was a harmonious one, and all the delegates were inspired with new zeal to do more than they had ever done for missions.

The Convention now made its way toward Virginia to meet among the men primarily responsible for its birth and its greatest financial support. It assembled in its fourth annual session with the First Baptist Church of Manchester, Va., the Rev. A. Binga, Jr., pastor. The time of meeting was September 19, 1883, the date being changed again. At this meeting the Rev. J. A. Foster was called to the president's chair to succeed the Rev. J. Q. A. Wilhite.

The Corresponding Secretary, Rev. W. W. Colley, reported to the convention his work for the year. He had collected a total of $950.53, while his expenses had been $389.31, leaving a balance of $561.42, which sum was $438.38 short of being sufficient to pay his salary.

At this Manchester session $915.57 was raised, while $262.68 had come to the treasurer in letters, etc., during the year.

At this time the Rev. J. O. Hayes was the only missionary of the convention in Africa, and the Board was having some misunderstanding with him. At this convention Rev. W. W. Colley and wife and Rev. J. H. Presley and wife were elected missionaries to Africa, and Rev. J. J. Coles and Rev. H. McKinney designated as students to be sent to Liberia College preparatory to their entering actively in the missionary service.

After the adjournment of the convention Rev. C. H. Payne declined the position of corresponding secretary, to which he had been elected, whereupon the board elected Prof. J. E. Jones, of the Richmond Theological Seminary, as corresponding secretary, and the Rev. Holland Powell as traveling agent.

In 1884 the Convention assembled in Meridian, Miss., in the First Baptist Church of that place, Rev. R. Ramsey, pastor. Here the Rev. Wm. A. Brinkly, of Memphis, was elected President of the Convention. Rev. J. M. Armistead, who had from the very beginning until this time been secretary, retired from that office, and Rev. H. H. Mitchell, of Virginia, succeeded him.

The office of Corresponding Secretary and Traveling Agent of the Convention had never up to this time been a success, so Rev. Dr. Binga, of Manchester, offered a resolution which was adopted, providing that in the future no money should be drawn from the treasury to supply a deficiency caused by the failure of agents to raise their salaries.

Attention was called to statements from the pen of Rev. J. O. Hayes appearing in the *National Baptist* of September 11, 1884, placing the convention in an unfavorable light, and the Executive Board was instructed to make suitable reply thereto.

The amount of money raised at this session of the convention was $455.82; the receipts during the year were $4,310.65.

After the adjournment of the convention on December 1, Rev. Messrs. W. W. Colley, J. H. Presley and their wives, H. McKinney and J. J. Coles set sail for Africa, the four former to do active missionary work, the two latter as students in the Liberia College, with a view to become missionaries.

The Convention next assembled September 23, 1885, with the Common Street Baptist Church, of New Orleans, La., Rev. A. S. Jackson, pastor.

The Rev. J. A. Foster was again summoned to assume the presidency of the convention. Rev. R. Spiller, of Virginia, who had been treasurer of the convention since the death of Rev. Mr. Corprew, now dropped out and was succeeded by the Rev. R. Well, of Richmond, Va.

Rev. J. H. Presley was present at the convention, having returned to his country in the July previous on account of the state of his health.

Reports from the foreign fields were very encouraging, twenty conversions having been reported as the result of a revival that originated from a funeral discourse over a native.

The receipts at this session of the convention were $575.80; during the year $2,288.52. Of this $2,288.52

Rev. E. B. P. Koti, Queenstown, South Africa, a member of the Gikie Tribe, his wife and babe, with deacons, their families, and two "Mothers in Israel."

Virginia contributed $1,650, and we hear her first note of complaint in the report of the board, which says, "Virginia can not carry the whole burden of this mission work in Africa."

The Convention held its next session in Tabernacle Baptist Church, Rev. R. N. Countee, pastor, Memphis, Tenn., beginning September 22, 1886, where the Rev. A. S. Jackson was elected to the presidency of the convention.

Several matters of great importance arose at the Memphis meeting. The question of consolidation with the Baptist Convention of the Western States and territories first arose here, and steps were taken having consolidation in view.

The plan of having the various States grouped in districts was now in partial operation, Maryland, Virginia and the District of Columbia comprising the First District. This one district raised $3,261.62, and the plan was urged for use in the other States.

The convention during the year raised $4,473.30, and at this session $575.80.

The American Baptist Missionary Union made overtures for co-operation, which were declined upon the general ground that they lacked definiteness.

The American National Baptist Convention, which had now been organized with Dr. Wm. J. Simmons, D. D., as president, sent five delegates to the convention. It was in Memphis that Dr. Simmons began to participate conspicously in the affairs of the convention.

The mission work in Africa was now under a cloud, one of the missionaries being accused of the killing of a

native. This accusation the missionary denied and was duly exonerated by official action in Africa. Rev. J. J. Coles, who had entered actively in foreign mission work after leaving the College of Liberia, returned from Africa and was present at the convention. Rev. W. W. Colley also came to this country, thus leaving Rev. H. McKinney as the only member of that group remaining on the field.

The receipts at Memphis amounted to $1,161.32; during the year, $4,473.30.

At this meeting Rev. E. B. Topp and wife and Rev. J. J. Diggs offered themselves as missionaries to Africa, were accepted and set sail that fall with Rev. J. J. Coles, who had now married and was returning with his wife to his post of duty.

In 1887 the Convention assembled in the First Baptist Church, Little Rock, Ark., Rev. J. P. Robinson, pastor.

Rev. A. S. Jackson was re-elected to preside over the body.

During the year Rev. E. B. Topp and wife had returned from the foreign field spending only a few months there. On the 15th of April of that year Rev. H. McKinney passed from labor to reward at his post of duty, and due mention was made of this fact to the convention. The amount of money raised during the conventional year was $2,762.20. The district plan was again brought forward and the brethren urged to take hold thereof. The Convention closed its Eighth Annual Session with an impressive farewell service. The next session was held on Wednesday before fourth Lord's Day in September, 1888, Nashville, Tenn.

N. B.—We could secure no minute of this session.

The tenth annual session of the Convention was held with the second Baptist Church of Indianapolis, Ind., Rev. J. W. Carr, pastor. Rev. E. K. Love, of Georgia, was elected president of the convention.

During the year success had not attended the cause of the convention, and the Executive Board felt called upon to cry out against discouragement, feeling that so many set-backs might have a tendency in that direction. They said, in concluding their report:

"We can not, we must not, fail in this work; Africa must be redeemed."

The total receipts for the year were $5,960.57.

At this session it was voted to discontinue the District plan, it having proved a failure in operation.

In 1890 the Convention met with Green Street Church, Rev. D. A. Gaddie, D. D., pastor, in Louisville, Ky., Rev. E. K. Love, of Georgia, still being president. At the Louisville sitting of the convention the sum of $941.63 was raised.

The New Hope Baptist Church, Rev. E. W. Isaac, Pastor, Dallas, Tex., next entertained the convention. Rev. A. R. Griggs, of Texas, was elected as president. During the interval of the convention Rev. D. N. Vassar, of Virginia, had been appointed as a special commissioner to go to Africa to examine into rumors that were afloat calculated to work injury to the cause. The report of this commissioner was laid before the body at Dallas, and revealed no cure for the dying work. Those who took time to reflect, could see on every hand the need of a spiritual over-shadowing of this great body of men. Work for God can not be done with Him left out.

L. of C.

The thirteenth annual session of the convention was held in Savannah, Ga., in the First Baptist Church, Rev. E. K. Love, Pastor. The convention had received during the year the sum of $2,985.03. It received at this session $878.95.

For some years the treasurer of the convention had been Deacon Farrar, of Richmond. During the year he had died, and Prof. D. N. Vassar was elected treasurer of the convention.

For some time there had been no Traveling Agent on the field, and the Convention had called for the appointment of one very insistently. The Board made choice of the Rev. L. M. Luke for the position, and he began his labors in the conventional year following the session at Dallas. Rev. A. R. Griggs, of Texas, was yet president of the convention.

Rev. J. J. Coles and wife were zealously at work in Africa and sent a report to the convention, which spoke well for their zeal and energy in the Master's cause. During the year a war had broken out in Africa and Rev. Mr. and Mrs. Coles had to flee to Cape Mound for safety.

The fourteenth annual session was held with the Vermont Avenue Baptist Church, Washington, D. C., Rev. Geo. W. Lee, pastor, September, 1893.

The return of Bro. and Sister J. J. Coles to this country, leaving the station where they had so zealously toiled vacant, practically put a stop to the mission work of the Convention. The Board was not discouraged at all, but came to the Convention, urging the opening up of a new mission station. It also suggested again, in a modfied form, the district system.

The amount gathered in during the year was $4,064.63.

The fifteenth annual session of the convention was held in the First Baptist Church, of Montgomery, Ala., the Rev. A. J. Stokes, Pastor. It was in this church that the Convention was organized just fifteen years previous. The Rev. Mr. Foster, who was pastor at the founding of the convention, had now passed to his reward.

At this session of the convention the Rev. E. C. Morris, D. D., was elected to preside.

During the year, Rev. J. J. Coles, who had been elected Corresponding Secretary, died; and his wife, Mrs. Lucy A. Coles, was elected to the position.

At Montgomery's session, consideration was given to the thought of uniting the National Baptist Convention, the Educational Convention and the Foreign Mission Convention into one organization.

The Rev. J. O. Hayes was now laboring for the Convention in Africa, being its only missionary at this time.

During the year, Rev. R. H. Jackson sailed for South Africa to work as a volunteer missionary, though not employed by the convention at the time of his sailing. The money raised at the Montgomery meeting was $346.72.

An agreement entered into between the Convention and the brethren of New England, and of the Western States and Territories, looking to the establishment of a mission station on the Congo, failed, because the money that the Convention agreed to raise was not forthcoming.

The Convention met in its Sixteenth Annual Session

in the Friendship Baptist Church, Atlanta, Ga., Rev. E. R. Carter, D. D., pastor.

The much-talked-of union between the three conventions, the Foreign Mission, Educational and National, was here duly effected, and they all combined under the name of the National Baptist Convention of the United States of America. Rev. E. C. Morris, D. D., was elected president of the consolidated convention. This consolidation, in a large measure, was due to the untiring efforts of Rev. Mr. McAlpine, of Alabama. Time has proved the wisdom of the consolidation. The Foreign Mission Board headquarters were removed from Richmond, Va., to Louisville, Ky., and the entire personnel of the Board changed. This action gave offense to some of the Virginia brethren and their affiliation with the convention ceased from this point.

On December 31, 1895, following the session at Atlanta, the Rev. L. M. Luke, D. D., passed away leaving the position of Corresponding Secretary of the Foreign Mission Board vacant. The board had already been entirely changed, and now the death of Mr. Luke destroyed the last link between the former and the latter management, and we may well put a period here, as marking the end of an epoch of our foreign mission work.

The banner of the Cross as waved aloft over Baptist warriors must never be allowed to abide in the dust. When one standard bearer falls, another must be chosen to grasp the banner staff to keep the flag floating over them.

Thus, when Rev. L. M. Luke, D. D., had been laid away in the home that awaits us all—the grave—the

Foreign Mission Board began to cast about for his successor. Among those found to be available was the author, then pastor of the Union Baptist Church of Philadelphia, Pa.

In order to judge properly of the work that has been done, due account must be taken of the surrounding conditions.

When we assumed charge of the work we found a depleted treasury, the missionaries off of the field, the whole work under a cloud, the confidence of the denomination in the Foreign Mission work sadly shaken. The first great task that confronted us was to arouse the lagging spirits and restore the confidence that was now at so low an ebb.

CONCLUSION.

Today the foreign mission work of the denomination is in a more healthy condition than at any other time in its history. Missionaries are being sent to the field, interest is being aroused at home and the time seems ripe for the outbreak of a true, zealous missionary spirit that will produce an army of workers, an army of supporters, an army of givers that will aid materially in driving out the more than midnight darkness and ushering in the day when the Gospel of God's dear Son is heard and heeded in all that land.

SPECIAL MENTION.

We are pained to note in our review of the minutes of 1885 that no mention was made by the Convention

of the death of Mrs. Hattie H. Presley, wife of Rev. J. H. Presley, who died on the field August 15, 1884. A life given to Africa for the denomination, yet her fall was unnoticed. Away in darkest Africa, forgotten so soon. But the God who notices even the sparrow's fall will enroll her name among the heroines in the redemption of Africa.

FACTS ON THE CRISIS.

LOUISVILLE, KY., February 18, 1896.

REV. L. G. JORDAN, *Phila., Penn.*

DEAR BROTHER:—At a meeting of the Foreign Mission Board held in this city on the 13th inst. you were elected by unanimous vote of the Board as Corresponding Secretary. It is hoped you may see your way to enter upon this work. Hoping a speedy reply, we are yours in the love of the Gospel,

JOHN H. FRANK, *Chairman.*
S. E. SMITH, D. D., *Rec. Sec'y.*

Following this, came a circular addressed "TO THE BAPTIST OF AMERICA," from which the following is an extract: "The Rev. L. G. Jordan, of Pennsylvania, was unanimously chosen by our Board, February 13, Corresponding Secretary and Field Agent, to fill the vacancy occasioned by the death of the late Rev. L. M. Luke. Rev. Jordan goes forward upon this exalted and sacred calling highly commended by our leaders for his ability, as minister of the gospel, organizer, financier, orator and reformer. Your Board asks for him a hearty reception and the united aid of the denomination, that a new epoch be marked in modern missions." When the above letter was received we were in the height of our pastorial work of the Union Baptist Church, where we had served

for five years. The membership was eleven hundred, seven hundred of which had joined under our administration. No nobler, more loyal and loving people ever lived than they. They had stood by us in our bereavement, administered to our wants, loved us fondly as pastor, and to pull away from them was a task to which we felt unequal. When they knew of the appointment and besought us in tears to remain, we resolved to do so. But the paths trod in 1885, while in Africa, the long walks with Rev. R. B. Richardson, while in Liberia, the wanderings in the banana patch to find the new grave of Mrs. Hattie H. Presley, the last sermon preached for Brother Henson McKinney's people, at Cape Mound, and the promise made him, and the solemn promise made Almighty God on board ship, going and coming, concerning our duty undone to that neglected land, came before us like a panorama, and above the pleadings of friends and the pleasure of a good field, we heard the Master saying, "Go, and I will go with thee," and we obeyed the command. Finding it impossible to move at once we made temporary headquarters of the board at Philadelphia until November. Our first work, upon taking charge was to take an inventory of the belonging of the board, which were as follows: one small desk, 1 stove, 5 chairs. These constituted the effects used by the board under our predecessors. The records of the former board and the money are still in Richmond, Va. It will be remembered that the new board was elected September 1895, five months before our election. The death of Rev. L. M. Luke, D. D., who had served as corresponding secretary only three months, occurred on the 31st of

December. He celebrated the new year with the Master. His loss was keenly felt throughout the denomination. He had gone up and down this country as field agent, pleading for Africa, desiring only the crumbs, for often would he say, "Give me the crumbs for Africa," and his burning message had touched many hearts. We often think of the closing words of Rev. M. Vann, his personal friend and a giant among us, at the memorial services in St. Louis. Turning to those seated on the platform, he said, looking at me, "My brother, he may have made mistakes, but the road is easier for you because he went this way before you."

To fully realize the condition of the work we cite these words from an appeal sent out by the new board in February, 1896: "Brethren, to date we have received but $25.00 from the churches. At this rate our missionary will have to be recalled and the field abandoned. We again appeal to you for money; send it, however large or small the sums; we can not succeed without your assistance. Should we fail, must your board bear the ignominy of such misfortune? Can a cause rebuke its own effect? Systematic and regular giving will mark a new epoch in our work, etc." With these conditions before us and without any experience in the work, our first idea was to go to Him who knoweth all things and is able to do for us far above what we are able to ask, and there get the needed strength for the task before us. We planned a rally, issued ten thousand copies of the first edition of the *Afro-American Mission Herald,* the little monthly paper the board had decided to send out in interest of missions, containing the program for same,

and felt sure that this would act as a stimulus to the work. The mailing of these papers was indeed expensive, as we could not secure newspaper rates. We then tried to rally the denominational press in interest of the work, which effort met with fair success. We expected at least three thousand dollars from this rally, but only $400 was received. Then it was we realized that first the pastors had to be reached and interested in the work, and to this end we labored, knowing that if we could get the brethren to unite into one great Baptist family we would accomplish much. Accordingly we secured the co-operation of Chairman John H. Frank and Rev. M. Vann, and together we visited the Western States and Territorial Convention that year, in session at Chicago, and laid our plan before them and urged them to send a large delegation to St. Louis to our National Convention. In person we met the New England Convention, in session at Hartford, Conn., and laid the claims of Africa upon their hearts and the awful sin of neglect, until strong men wept together. They gave us $60 and their pledge that they would unite with the National Convention.

Having done all that we could to get the denomination together in this work of Foreign Missions, and having been pledged the loyal support of these agencies, we turned our attention to the field. Rev. and Sister J. J. Coles were our last missionaries, for it will be remembered that Brother J. O. Hayes was out of touch with the board at Richmond and Brother Jackson had not been adopted. Since we were to go before the churches it was necessary to present to them something tangible; we, there-

fore, went over the letters, tried to understand the troubles and get matters in shape that we might get these brethren to take up work under the new board. The matter of the final appointment was to come before the meeting in St. Louis. In the meantime, the convention, through Dr. Morris, the president, received a very touching letter from Rev. R. A. Jackson urging the need of a chapel at Capetown, South Africa. From time immemorial the Negro of this country had been taught that all Africa was one great wilderness with a desert, where man ate man. So prevalent was this idea that the ignorant as well as the educated Negro accepted it as a fact. Only a small number of us were aware of the fact that Capetown was a great city with electric lights, railroads running into it, street cars and all that goes to make a great city that had been on the increase for over 113 years. We concluded that a $700 chapel in any part of Africa would be a fine building. The following appeal for the work at Capetown was sent out at once to every pastor whose name appeared in the Baptist year book:

PHILADELPHIA, PA., May 2, 1896.

REV. AND DEAR BROTHER:—Your State annual meeting will soon be upon you, and your people will be asked to send up money for various purposes; will you have them *remember Africa?* The Negro Baptists of America are pledged to the dark land. Rev. R. A. Jackson, of Capetown, and Rev. J. O. Hayes in Liberia, with their families, are doing a good work and should be sustained. We read: "For on behalf of the *name* they went forth, taking nothing from the Gentiles. *We therefore ought to sustain such persons that we may become fellow-*

workers for the truth."—III John 7, 8. Enclosed please find a coin mailer for *yourself*. As your general secretary I am trying to raise money from Baptist preachers, to build our first chapel at Capetown, South Africa. Will you join us in this noble effort? Brother Jackson writes, "We need a chapel so much. A Jew gave us forty cart loads of building stone and a Mohammedan twenty loads." Shall we do less than the wandering Jew who does not recognize our Lord, and the Mohammedan who depends upon his strength more than upon God? What joy it would give the great Baptist family to know that the pastors had succeeded in building our first chapel in South Africa. *Not a cent of the Preachers' Fund will be spent in any other way.* I hope to meet you at your State meeting and talk over matters. Please return coin mailer in the enclosed envelope *at once.* Will mail you a number for the members of your church, if you desire to help us. Yours in His name

L. G. JORDAN.

Corresponding Secretary Foreign Mission Board.

The result hardly paid for the outlay. This served to awaken us to the task before us. Indeed, step after step revealed the denomination's true condition as regards missions. Inquiry and research developed the fact that only a small per cent. of white Christians were informed on the subject of missions, and what could be expected of the one and a half million Negro Baptists who had not had an opportunity to know anything of the work. They had been discouraged and misled and in many cases money given by them had been withheld and misappropriated.

Later, we learned, to our sorrow, that our Foreign Mission Board was looked upon as a begging machine, that might be helped or not. The work of giving the Gospel to the lost was not regarded as a duty laid upon Christians by their Lord and Master—a duty not to be shaken off. At our St. Louis meeting Rev. J. O. Hayes and wife, of Brewerville, W. C. Africa, Rev. R. A. Jackson and wife, of Capetown, South Africa, Rev. G. F. A. Johns and wife, of Baltimore, Md., were elected as missionaries. The latter sailed January 26, 1897. The session of 1896 was regarded as an improvement over many past sessions. For once Negro Baptists answered the summons to duty, and "Like a mighty army moved the church of God." Nearly every part of the country was represented. During the year $700 had been collected on the field, and $1,800 was laid on the table at the session.

The mass meeting at Convention Hall, on Sunday, September 18, was regarded as one of the most inspiring meetings ever held among us. During the meeting a telegram was received notifying us of the arrival of Mr. John Tule, who was baptized by Rev. R. A. Jackson and sent on to us. This was the first African baptized by one of our workers we had ever seen. Money was sent on to bring him on to St. Louis, but he failed to reach there in time for the meeting. The delegates went home from this meeting cheerfully to meet in Boston, September, 1897.

Among the things done at St. Louis was the ordering of a series of supplies for the Sunday schools to be out by January 1, 1897. The board having this in hand,

elected Rev. R. H. Boyd, D. D., as secretary and instructed him to see that the order was carried out. The Sunday school supplies did appear as ordered.

As Foreign Mission Secretary, we made an effort to get to most of the State meetings in the interest of our work. As the publishing project was yet in its infancy, and a creature of the National Convention, and we an official of the same, the Secretary of the Publishing Board sent to our care packages of his publications to be given to the brethren, which we did. Desirous of seeing this effort made a success, we took interest in calling the attention of the leaders in these meetings to the fact that they ought to stand by the convention in this new venture. Many of those who had been our best friends criticised us for this and expressed their ideas in the following extract from an editorial in the February number of the *Christian Banner:* "The *Banner* would like to know, has Rev. L. G. Jordan been employed to act as agent for the National Baptist Board, or is he working and talking for them for the love he has for the combination?" We realized that in all great crises men have had to take a stand and let the world know on which side they were, and believing as we do in the possibilities of the race, representing a department of the convention, we came out boldly for the publishing project. Then it was that some of the leaders turned the fight on us and our Foreign Mission work. A correspondence was begun with our missionaries which occasioned a great unrest among several of the men on the field.

Three of them begun complaining and soon resigned.

The Providence Industrial Mission, B. C. Africa.

One of them turned upon us with a bitter fight, but afterwards discovered that he had been deceived and returned to work under our board, where he is now serving with credit.

That the facts, as they are, may be known and our position clearly seen, we give these extracts from the *Mission Herald* of April, 1898, setting forth the reason why we favored a publishing house: "Our Publication Board gives young men and women of the race situations that will give them an idea about bookmaking and business in general, which they could not get in any other way. We should not be unmanly in our effort to make money or win the friendship of others. 'We live in deeds and in words.'

"For twenty-one years we have pastored and suffered with our people in Mississippi, Texas, Tennessee and Pennsylvania. We always had time to sell a little talent for use, but our convictions are individual property, not for sale nor rent. We respect the parent society—American Baptist Publication. Yet we feel it our duty to be loyal; since our great National Convention said we are to have Sunday school supplies we are with them. We have said, and say now, every church ought to give the Publishing Committee a fair show.

"The time to have made all this ado was at St. Louis, when the vote was taken to have Sunday school supplies for January 1, 1897. Our *Banner* man must have thought we would go on lying about publications as we have done for five years. No, we are not a paid agent, but our influence shall go to help make publications of our own. Our children from the kindergarten to the college see in

all the books they use, pictures of cats, dogs, pigs, snakes, and sometimes the devil, but no pictures of Negroes unless it is to advertise some foolishness; nor do they read stories of the Negroes' greatness in the books by white men They read about 'Black Beauty,' the horse; 'Beautiful Joe,' the dog. Knowing that the sense of sight is the most important in childhood, the pictures to be seen by our children on the 'Negro backs' will be a source of inspiration to every young Negro who sees them.''

This was a sign for the most bitter attack, and especially by those who were in any way employed by the American Baptist Publication Society. The matter was fought out in every State meeting, and a special killing of the project was planned for the Boston meeting. It was believed that Boston was so far North that there would not be many of the brethren present. The officials of the American Baptist Publication Society and the Home Mission Society were there, and those from Virginia and North Carolina, who were not at the last two annual meetings, were on hand in large numbers. The reports of the boards were read, and in spite of the various methods employed to confuse and stampede the convention, Negro Baptists saw their way to respect their white friends, but in the meantime sustain their own projects. The Home Mission Board with its publishing plant was endorsed. It will be remembered that at the St. Louis meeting the Foreign Mission Board was empowered to district the country that the churches might be better reached. In their report at Boston they showed what had been done, but because of the success of the publish-

ing plant there were those among us who tried to split the convention. First one and then another device was resorted to. At last they decided that it would be well to have a District Convention. The National Convention understood their purpose and held, that the American Baptist Publication Society, The American Baptist Home Mission Society, The American Baptist Missionary Union and the Southern Baptist Convention, with all of their wealth and intelligence had, for sake of convenience, districts and district secretaries, but had no district conventions. At this meeting Brother John Tule, a native, Brother Joseph I. Buchanan and family, of Maryland, then in Africa, and Miss Mamie Branton, of Canada, then of North Carolina, were elected missionaries. The Annual Missionary Mass Meeting was held in Tremont Temple. The memorial services for Rev. M. Vann, of Tennessee, and Rev. G. F. A. Johns were held in connection with the mass meeting. It afterward developed that Mrs. Johns died in South Africa on that day and about the hour we were in service. The delegates, with a few exceptions, returned home from this meeting delighted with the results and the outlook.

All great bodies must undergo their siftings. No conventional year in our racial and denominational life has been so signal with fratricide as the years of 1897 and 1898. Brethren who were employed by other societies set to work to organize another convention, with a hope of destroying the publishing project. A knife was laid at the throat of our denominational life. Those who opposed the Negro publishing plant called a meeting at Washington, D. C., December, 1897. An organiza-

tion was formed, but men who had been so long associated with their brethren who were with the National Convention were not ready nor willing to be split off so abruptly. The real motive of the men who represented the new convention—The rending of our National Convention—were kept hidden. To mislead those who were loyal and have them believe that nothing was wrong, the following resolution was adopted:

"The First District Convention is in no way antagonistic to the National Convention." But the papers opposed to our work were induced to take up the cause of all who were opposed to the publishing project. Bitter were the sayings, and fierce the fight made by these men in their papers. The ex-treasurer of the Foreign Mission Board in Kentucky was induced to make a distorted rereport, which was used against the work. The *Baptist Truth,* Savannah, Ga., published by Rev. E. K. Love, D. D., in an issue of August, 1898, took up our cause and made the following manly reply to the slanders and false accusations of the seceders:

"We have never read a more incoherent thing in the shape of an article or editorial than the *Evangelist* contained concerning our board. The *Evangelist* says: "We think it time to become rampant when the representatives of 1,800,000 Baptists are unable to keep a few missionaries whom they have sent to preach the gospel to the heathens in Africa from starving." Just what the *Evangelist* means by this vague statement is quite difficult to determine. If it means that the 1,800,000 Baptists have supplied the money to keep the missionaries from starving and that the board has embezzled it or refused to pay

the missionaries, then the charge is a serious one, and the situation becomes grave and we join the *Evangelist* in saying "it is time to become rampant."

If the *Evangelist* means that the board and Corresponding Secretary are responsible for the salary of the missionaries, whether the 1,800,000 Baptists furnish the money or not, then we most respectfully submit that such talk is both idle, silly, thoughtless, unreasonable, unjust and savors of the vaporing of a mad man.

It is slander on the board to publish such traducing allegations to the world, especially in absence of proof to convict. The few rash and thoughtlessly edited Negro papers will have a mighty job to make the denomination in this country discredit the honesty, fidelity, veracity, fairness, faithfulness and ability of the noble, great and good men who compose our board. Rev. John H. Frank, the chairman of our board, possesses real ability, a strong personality, undoubted piety, irreproachable Christian character, unsurpassed honesty, and has endeared himself to the Baptists throughout this entire country. Any intimation that he would do wrong in this matter is an insult to our whole denomination and race. Rev. Dr. C. H. Parrish is a man of matchless ability, a polished Christian gentleman upon whom merciless suspicion wouldn't dare light after flying around the world a thousand times in search of something or somebody upon which or whom to light. Mr. W. H. Steward, the popular Secretary of our Convention, the able editor of *The American Baptist,* the greatest layman in our denomination, and whom Satan himself should blush to accuse. We regard Mr. Steward as being one of the most

all-around, able men of our acquaintance, and as upright, honest and honorable as he is able. There are other members connected with the board of whom we can say as much. Now, to make the intimation that these men are starving the missionaries ought not to be tolerated except upon proof beyond the shadow of a reasonable doubt. Our Corresponding Secretary, Rev. L. G. Jordan, has not an equal in this work. He seems specially fitted for the work in which he is engaged. It seems to us heartless to complain of him, much less charge him. Who of these grumblers could do half as well as he? Our work has never had an abler or more faithful corresponding secretary.

We submit that those of us who are so sorry for the poor, starving missionaries, show it by raising money on our fields of labor and sending it to the board. If the board is not keeping the poor missionaries from starving, we are sure that these learned, eloquent articles, abusing the board and Corresponding Secretary will not prevent them from starving.

As a rule, those who grumble most give less. If we would stop coming up to the National Convention dressed within an inch of our lives, with the money raised from churches on our backs, instead of being in our pockets for Foreign Missions, our poor missionaries would not be starving and these complaints would not be possible. If we would represent the work instead of having our extravagant dress represent us and posing as some great ones, our work would be in a better condition. The *Evangelist* says it will not admit any defense of the board in its columns, and claims in so doing to be follow-

ing the New Testament. We know not what part of the New Testament teaches this downright, homespun cowardice, for it is verily cowardice, to attack one in your columns and deny him the right of defense. It is lynching. The *Evangelist* insists that the Board should resign. The *Evangelist* in this shows a woeful ignorance of such organizations. To whom should the Board tender their resignation? The board is the convention during its recess, and there is no authority, real or imaginary, to whom the board could offer their resignation. It is nonsense to talk about the Board, the only authoritative part of the organization now that can be held intact during the recess of the convention, and which is itself greater than the convention during its recess, resigning. To whom has the constitution given power to pass upon and accept said resignations? Then, should the Board resign, who would appoint their successors? "O, what fools we mortals be." It does seem that the Negroes are at their best when they are abusing and showing up the weaknesses of each other. If the world wants to know how mean and dishonest we are, we recommend that they read the average Negro newspapers.

FLASH LIGHTS ON OUR WORKS AT THE VARIOUS STATIONS.

If ourselves we can not labor,
'Mongst our brothers far away;
We can help to send them others—
We can work, and watch, and pray.
—*Jennie B. Garnett.*

LIBERIA.

Liberia is a Negro Republic on the Grain Coast of Upper Guinea, with 600 miles of coast and 100 miles average breadth. Its early development was aided by the American Colonization Society, organized December 31, 1816, with Henry Clay as president. The founders of this society desired to give the Negro a chance for self-development in all the affairs of life. Their first efforts were not successful, but in 1821 they secured a more healthy location and begun work.

Liberated slaves from the United States found refuge in Liberia and many came to the colony from the surrounding country. Each man was given thirty acres of land for cultivation. Monrovia was founded at Cape Mesurado and soon became the leading town. Cape Mount and Caldwell, the latter named in honor of the originator of the scheme, were soon settled. The plan worked so well and the country developed so rapidly that

in 1847 Liberia was left on her own resources and declared a free and independent republic.

The government was committed to a President, Senate and House of Representatives. The president and representatives elected for two years and the senate four years. All citizens are allowed to vote at twenty-one, provided they own property. The judicial power is in the hands of a Supreme Court and subordinate courts. Slavery and slave trade is prohibited. At first the rapid increase of the settlers and the success in establishing schools and churches was indeed astonishing. These institutions in the new Republic grew faster in proportion to the population than in the United States or Britain. Postal system was established and several newspapers published. In 1848 Great Britain recognized the Republic and other European powers followed. The population is about 1,500,000, with 50,000 speaking English and quite 7,000 members of the Christian churches. Agriculturing is extensively carried on. Sugar is the principal article produced, cocoa, rice and coffee are also cultivated. Lime made of burnt shells, palm oil, gold dust, indigo and coffee are the main exports.

It was in this republic, near Monrovia, that Rev. J. O. Hayes begun mission work, more or less of an independent nature.

In 1881 the National Convention adopted Rev. J. O. Hayes as one of its missionaries to do mission work at this point. For some time he labored as missionary and teacher, but in time accepted the pastorate of the Shiloh Baptist Church at Brewerville, which church he is now

pastoring. This church was organized in the Morris Street Baptist Church at Charleston, S. C., in 1878 with a number of strong workers among its founders. These workers sailed in the bark "Azor," under the American Colonization Society and soon begun to exert such an influence that many joined them. Rev. H. N. Bouy became pastor at its organization in this country. He spent three years in Africa, but returned to America to secure aid in the prosecution of an industrial school. The means was never given, but he is now giving excellent service as District Secretary under the Foreign Mission Board, and hopes to return to the field in 1902. The membership of that Church is now over 200, mostly Americo-Liberians. In 1884 the Bendoo Station on Lake Peisne, fifteen miles from Grand Cape Mound, was organized by Brethren Colley and Presley. A plot of ground of 100 acres was given them to be used by the National Baptist Foreign Mission Board for missionary purposes. This land has never been surveyed and fully turned over to the Board, and yet is the property of the Board because of the agreement between the missionaries and the government. Had Brother Stewart known the facts in the case earlier he would have begun his work there, as it is said to be one of the best spots for mission work in the colony. But for want of funds the Board would have turned its attention to its cultivation some time ago. In 1885 Jundoo Station was opened by Brother J. J. Coles on the opposite side of the same lake.

He spent seven years in Africa, returning to this country once during that time, and while here married Miss Lucy A. Henry, and they returned to the field,

where they labored earnestly until circumstances forced them to leave. After giving up the work in Africa Rev. Coles and wife returned home, and, still anxious to hasten the dawn of Christianity in Africa, applied themselves to the work of helping raise means for those on the field. He was elected Corresponding Secretary of the Convention in 1893, but before the year ended he fell asleep. His death was indeed a blow to the denomination. True to her sense of duty, his wife took up the work, having been appointed by the Executive Board to fill out the year.

Mafa Station, near Grand Cape Mount, was opened by Rev. Henson McKinney, of Mississippi, who sailed from New York December 1, 1883, reaching Africa January 13, 1884. He received his training for the field in the Jackson College, and the Liberian College in which he matriculated soon after his arrival. While in school the anxiety of this young man to help shed light in that dark land was so great that he gave much of his spare time to teaching the natives. In 1884 he was appointed to do active missionary work, and from that time to his death labored earnestly for the salvation of souls. In the vigor of manhood and burning with zeal to spend and be spent in Africa's redemption, on April 15, 1887, he was called to rest. In his death the Convention lost an earnest, consecrated missionary and the African a true friend.

In 1893 Rev. R. L. Stewart organized an industrial school and begun mission work among the people of the Congo. The station was opened near Monrovia. Brother Stewart has fallen since we begun writing this history.

No missionary under our Board has been more loyal, more willing and more consecrated to the work than he, and his death is mourned by the entire denomination. His illustrated lectures when he visited this country did much to awaken our sleeping churches on the subject of missions.

Rev. R. A. Jackson, a native of Mississippi, who, during the last years of his stay in America, lived at Hot Springs, Ark., with membership in the Roanoke Baptist Church, went to Africa as an independent missionary in 1894. The story of his work, as told in communications and reports, for nearly six years, is proof positive of his earnestness. The Beer-la-hai-roi (A vision of God to the Living Baptist Church) was organized in Capetown by Rev. R. A. Jackson in 1894. This has grown to be a strong band of worshipers of nearly three hundred members. In 1896 Brother George M. Thomas, a member of the church at Capetown, went to Queenstown, called a meeting and told them the story of Christ. His effort met with success, for many accepted Christ and were baptized thereafter. Among the first persons to accept the new doctrine was E. B. P. Koti. Brother Thomas returned to Capetown elated over his victory over sin and Satan and asked Rev. R. A. Jackson to go with him to baptize those who had been converted. After traveling 750 miles Brother Jackson came to Queenstown on the 17th day of January, 1897, and in the presence of Almighty God and a crowd of witnesses, baptized fourteen souls, the first fruits of the efforts of George Thomas. From this sprang the Queenstown church, now one of our most important stations.

In 1898 Brother Koti was ordained by Rev. R. A. Jackson and Rev. C. S. Morris, and is now pastoring at Queenstown and carrying on mission work at two other stations near that place. It will be remembered that Rev. Koti came to this country April, 1900, and spent several months traveling and lecturing in interest of his work.

His visit was in every way a blessing to the cause of missions. He made many friends and when he sailed January 23, 1901, among his effects were many useful gifts, among whch was an organ for his chapel, the gift of the Francis Street Church, Rev. E. M. Cohron, pastor, St. Joseph, Mo.; also $200 toward the erection of a chapel, which money was raised by the Foreign Mission Board for this purpose. Rev. E. W. D. Isaac, Secretary of the B. Y. P. U., became very much interested in the work Brother Koti was trying to do and pledged $700 from his young people for his chapel, which amount he is now making a great effort to raise by the National meeting. With these needed helps our brother received new inspiration and is now laboring earnestly to get his work in good shape. Mr. Joseph I. Buchanan, of Baltimore, Md., who had followed the life of a sailor for eight years, found himself shipped for Africa. Having become a Christian while in Maryland, and on reaching his fatherland, seeing the needs of the heathen, he felt that here was where God wanted him, therefore to tell of Christ, who alone can save, became the desire of his soul. He settled in Capetown and soon formed a mission, where he talked of Jesus to all whom he could reach. When Rev. R. A. Jackson came to Capetown Brother Buchanan

joined him, turned over his work to the Rev. Mr. Jackson and himself became a deacon after being baptized.

After two years he felt that God wanted him to go into the interior and carry the story of the Gospel. He accordingly took up his journey, and after a long and perilous travel came to "Kahma's Land," Middle Drift, 1,000 miles from Capetown. Here he pitched his tent and begun work. A successful revival was the result, and he immediately sent to Capetown for Rev. Jackson to come down and baptize for him, which he did, and they organized the St. Joseph Baptist Church. On returning to Capetown Brother Buchanan was set apart to the Gospel ministry by the laying on of hands by Brethren Jackson and Johns. In one year he had baptized 310 persons at Middle Drift. His work grew very rapidly. His encouraging reports to the Board, as published from time to time, made for him many friends in this country. In 1898 the First Baptist Church Sunday school, Helena, Ark., Mr. Dawson, superintendent, made him a gift of a large chapel bell, which did more to inspire the natives than can be told. Indeed when the first Gospel call was heard from this bell Brother Buchanan states that far and near the news was noised abroad that the "big Baptist bell had come from America," and many flocked to the mission and were saved. His last report shows that he has eleven stations, at four of which are good church buildings. Rev. Buchanan visited America in 1889 in interest of his work. While here he formed the acquaintance of Miss J. P. Moore, founder of the Fire Side Schools, who was so touched with the needs of the field in which he was so earnestly laboring, that

she decided to help him prosecute his school work by giving $100 per year of self-denial money from her workers. The school was started, and true to her word, this friend of humanity and lover of good works has, since the day of its opening, supported through her self-denial contributors, this school. We beg to state here that Sister Moore has spent many years in work among Negroes, and her efforts have been the means of making hundreds of homes purer and better in every respect. There has never labored among us a more consecrated, faithful Christian woman than this sage. Her memory shall ever be perpetuated in the homes and hearts of thousands of women in this country, and by those who live in and near Middle Drift, South Africa. Had it not been for her kind and timely help we would not have been able to keep up the schools in connection with the church work at Middle Drift, where many children flock to receive instructions.

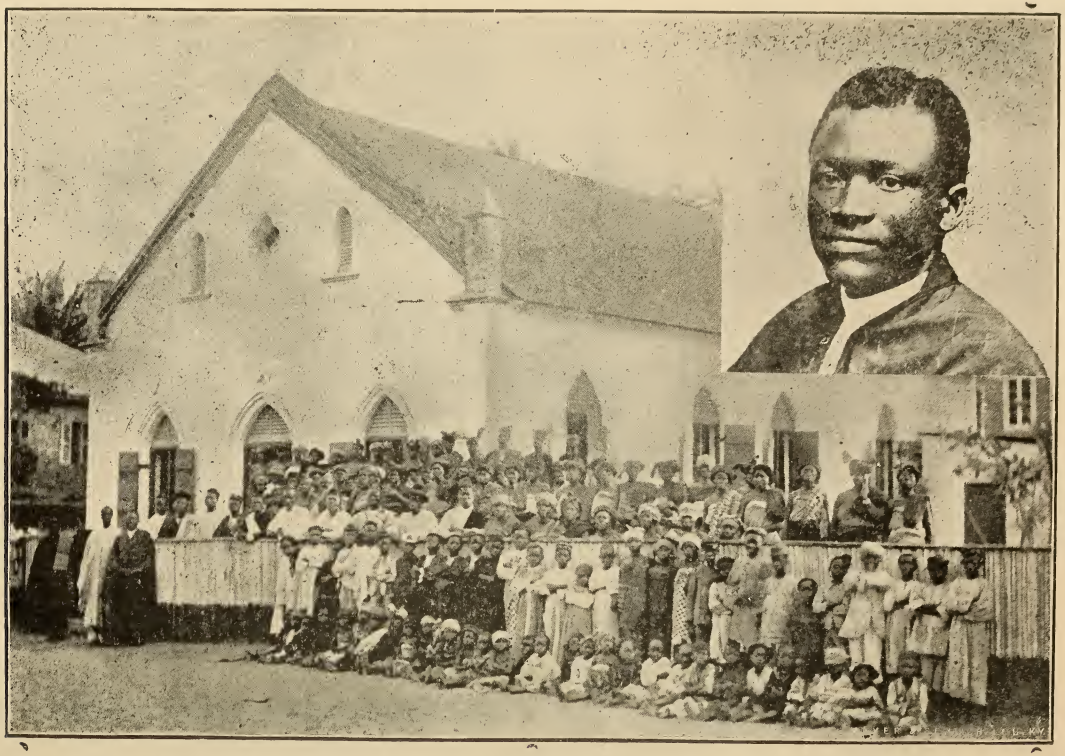
On March 21, 1897, Rev. Johnson Mfozwe, also a member of the Capetown church, went to Port Elizabeth and opened a mission station. He is still engaged in the work. In 1900 he went to Durham, Natal, to work, and is regarded as a good evangelist, and is our only worker in Natal, and has two churches, each of which has over 200 members.

THE NATIVE CHURCH.

Rev. Jonas Goduka, formerly a Wesleyan, who tired of the unbrotherly treatment of his white brethren and finding that they persisted in their discriminating rule, left the denomination and organized the *African Native*

Church. In course of time Rev. R. A. Jackson was in the interior baptizing and organizing the churches. He attracted the attention of this black apostle, Rev. Jonas Goduka, who was anxious to know the whole truth as set forth in the Scriptures and begun to correspond with Missionary Jackson on the question of baptism. This correspondence resulted in the settling of the honest convictions of Rev. Goduka as to Bible baptism. He invited Brother Jackson to Hillside Blikana (via Herschel), where he was laboring, to confer with him and to baptize him and many of those who had decided to be baptized and worship as set forth in the New Testament teachings. Just at this time Rev. C. S. Morris, Commissioner for the Foreign Mission Board, arrived at Capetown, and while at Queenstown, in company with Rev. Jackson, Brother Goduka and his helpers had a conference with them. After the conference and a thorough understanding of the New Testament doctrines, with forty-seven leaders who had come out from the Wesleyan Church, Rev. Goduka put on Christ by baptism at the hands of Rev. C. S. Morris. He and his followers then turned their attention to the thirteen churches with their 1,200 members which had also pulled out from the Wesleyans. It was not long before all of them were turned and led, under Brother Goduka, to the Baptist denomination.

Word came to us in America of the great victory, but it is sad to state that this work was not permanent, and to-day Brother Goduka and all of that band, with three or four exceptions have gone back to most of their former practices. This did not prove the modern pentecost as we had hoped.



REV. MAJOLA AGBEBI, Ph. D., AND HIS CHURCH, Lagos, West Africa.

Mr. Peter Lesi, who with Johnson Mfozwe was ordained by Rev. C. S. Morris in September, 1899, is at King Williamstown, South Africa. This is a city of 12,000, and great opportunities for doing an effective work are before him.

When we think of the influence that has gone out from this Capetown Church through the various workers, when we note that all of the work in South Africa sprung from this point, we are more and more convinced of the fact that "a little leaven leaveneth the whole lump." Truly, Capetown is the New York of the dark continent, and to religious work the Jerusalem, and Beer-la-hai-roi Church our "Antioch."

EAST CENTRAL AFRICA.

Imbued with the spirit, and touched by the needs of the millions of blacks about him, Mr. Joseph Booth, a lay worker in Mr. Spurgeon's church, working in East Coast Africa, resolved to come to America and lay the needs of that neglected land heavily upon the hearts of the Christians of this country. He, accordingly set sail in 1897 and landed in April of the same year. With him came a native young man about twenty-three years of age and of rare natural abilities.

For months he and this bright lad toured this country and so touched the hearts of the American Negroes everywhere that many were moved to tears of sympathy and resolvd to join in the salvation of Africa.

Mr. Booth had hoped to receive $30,000 to start an industrial work in East Central Africa, but he knew that

while the Negro Christians were willing to do all they could according to the light they had, that they were too poor to give so great a sum of money. Many wealthy Christians of the North and several missionary organizations were appealed to by him, but because of the fact that so great an investment was to be made on Negroes his appeals fell on deaf ears. We can never forget the day when he made his last effort. He had the promise of a conference with the officials of the American Baptist Home Mission Society and the American Baptist Missionary Union in New York, where they were to hold a session to divide the money raised from churches, organizations, and through a special gift from Mr. John D. Rockefeller, which total contributions enabled them to wipe out the debts under which they had been struggling for years. He wrote us of the conference and asked that we join him in New York, to be present. We went, and as we ascended to those rooms where the meeting was being held Mr. Booth seemed much disturbed, but on seeing such an army of noted Christian workers representing the wealthiest organizations in the world, he took courage. As if a burden laid heavily upon him he arose, and in an anxious and touching manner appealed to those men to help him in some way to take up the work in that part of Africa, so long neglected and so ready for the Gospel. When he had finished, Dr. Duncan, one of the officials, as if excited at the idea, threw up his hands and said, "We can't give you any money. If you want advice we can give you that." This abrupt, unchristianly blow almost stunned Mr. Booth. He took the lad and we retired from the

scene. With a trembling voice and tears in his eyes, he turned to us after we had gone down the steps and said, "There is the lad. Can you get him in school?" We were even more touched than he, for as we looked at that black boy of no mean ability, willing, ready and anxious for an education and Christian training, the ties that bound us as a race were tightened and we resolved, with God's help, to take him and do what we could for him. We at once secured him a scholarship in Virginia Theological Seminary and College at Lynchburg, Va. The Baptists of Pennsylvania pledged and payed for a part of his schooling and the President, Prof. G. W. Hayes, gave the other.

After two years of earnest study he was set apart to the work of the Gospel ministry at Lynchburg, Va. He sailed on June 20, 1899, for his home on the Zambesi. This was none other than Rev. John Chilembwe, who is now engaged in mission work at Chiradzulo, B. C., Africa, and conducting an industrial school with nearly 200 pupils.

The work at this station is indeed a credit to the denomination, and this young man has done a great work among his tribe—the Ajaw's. He is giving much attention to the industrial feature of his work and has secured for cultivation a tract of ninety-three acres. At the Arkansas Baptist Convention in 1899, $7.50 was given to buy coffee plants. In December, 1900, he set out 13,956 coffee trees. With the proper support this farm will soon yield the denomination from five to fifty pounds of coffee per year from each tree after the third year's growth, which trees will bear for fifty years with

proper cultivation. As this section of Africa is especially adapted to the growth of coffee and the lowest market value is sixteen cents per pound, in four years from now the coffee from these trees will over support the work there and enable us to do work at other points in that section. Rev. L. N. Cheek, who sailed January 23, 1901, has joined Mr. Chilembwe, and with his help we can but hope for greater results.

Few men have come to this country and made more friends than Brother Chilembwe. His gentlemanly bearing, his true and honest nature and his earnest conviction to tell the truth under any circumstances, were traits of strong character that were very marked in his life. Besides receiving many pledges for support while on the field many gifts have come to us for him. When Brother Cheek sailed in January he carried with him for our brother a large trunk of made garments, cotton, needles, thread, pins, pencils, paper, bedding, the gifts of our women throughout the country. Along with these went a sewing machine given him by the Missionary Society and Sunday School, Second Baptist Church, Hernando, Miss., Mrs. P. M. Martin, President, and a chapel bell the gift of Rev. G. W. Lewis, of Arkansas.

It was desired that Miss E. B. Delany, of Florida, be sent by her State to this station, as the services of some good Christian woman was very much needed. The way may yet be opened and some woman will be sent there to teach domestic industry and in a material way help on the work.

We, who live in the dawn of the Twentieth century, can truly say, "Mine eyes hath seen the glory of

the coming of the Lord," when we notice the great Baptist army marshalling its forces and swinging nearly around that grand old continent, a distance of over 5,000 miles, with reconnoitering parties making their way into the interior and enlisting men and women who have never heard the command, "Follow Me."

Guarding the post, away up on the Western Coast, at Senegal, is Rev. Roberts with the only Baptist church in all French Africa. Nine hundred miles to the south in Freetown is Rev. G. T. Lawson, with a large corps of laborers and seventy-five strong young Baptists in training; one hundred and fifty miles to Monrovia, with 3,500 Baptists, is Rev. Dr. R. B. Richardson and others. Leaving Monrovia, going southward, we come to Cape Coast Castle and greet her 600 Baptists under Rev. Mark C. Hayford; 250 miles down the coast to Lagos and we find Rev. Majola Agbebi, A. M., Ph. D., strong in character, wonderful in intellect and consecrated in service, holding high in his undaunted hand the banner that will conquer Africa. On to Accra, after a travel of sixty miles, and we find Rev. Robert Tago at work.

Take up the travel once more and 600 miles will bring us to Cameroon, where Rev. Joshua Dibundu labors; 2,700 miles more down the coast and we are at Capetown, where Rev. R. A. Jackson, a son of Mississippi, the Peter of Negro Baptist Missions in South Africa, whose love and faith have evoked a spirit that has been the means of saving many, for from his labors has come our own Buchanan, Koti, Mfozwe and scores of others, who, with the message hot from the altar, are now delivering

it with great power throughout South Africa. Up, up, way up, the Eastern Coast, 2000 miles on the Zambesi River, whose waters tell of the former glory of Africa and of her coming redemption, labors one of Africa's own sons, one of the grandest characters she ever bosomed; young in years, docile, manly, dauntless, God fearing, Rev. John Chilembwe, at the head of seven tribes numbering 7,000,000. With him is our own L. N. Cheek, whose brotherly nature and zeal for the work will doubtless mark him as a loyal, successful helper.

Truly the morning light is breaking and Ethiopia is stretching forth her hands unto Almighty God.

THE VALUE OF A SOUL.
DO YOU SAY IT IS TOO LONG BETWEEN DROPS?

Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear.

Stand near a drip about your house while the rain slowly descends. See that large stone just under the drip. Count the drops as they fall from the gutter, one by one, upon that stone. Each drop washes away a particle of dirt and makes it cleaner. Leave the scene for five years and then return. You left a half dirty stone without a single impression on it, but, behold, the drops no longer fall and roll off, but the constant, constant, constant, untiring beat has made a deep impression so that some of the water is retained. Now, what was an unpolished, unattractive stone, has its surface whitened, and its center has been penetrated so that it contains a drop of pure, clear water. Go with us to Burmah, where Adoniram Judson labored six long years before he had a single convert; visit India, where William Carey spent seven years of untiring labor before Krishnu Pal, his first convert, accepted Christ; now visit China, where Morrison labored seven years; Polynesia, where for sixteen years a lone man toiled, resulting in the conversion of King Pomare II; in Greenland, the first missionary spent five years; Madagascar, thirteen

years; Labrador, five years; New Zealand, eleven years; Japan, five years; in South Africa, Moffat worked eight years; and on the Congo, Richardson spent seven years.

Their efforts were but drops upon stones, but by that constant, constant, untiring never-giving-up spirit, they beat their way, like the drops of water, into the hearts of these souls and left there "A well of water springing up into unto Everlasting Life." Though the progress of Christianity in these countries has been slow, its work has been lasting, and they paved the way for modern missionaries. You say negro Baptists have labored twenty long years and have saved only about three thousand souls. These men labored from five to seventeen years each, saving a single soul each. We can not appreciate their efforts, nor our efforts, until we know the worth of a single soul. We can not tell the good they have done in the salvation of that soul until we fathom the bottomless pit or scale the highest heaven. We can not estimate the value of a single soul until we know the meaning of a never-ending hell or a never-ending heaven. Eternity can only stamp the seal of value on a soul. Francis Xavier, when France remonstrated at his going to heathen lands, remarked, "If these lands had scented woods and mines of gold, Christians would find courage to go there; nor would all the perils of the world prevent them. They are alarmed because there is nothing to be gained there but the souls of men. * * * Whatever form of torture or death awaits me I am ready to suffer it a thousand times over for the salvation of a single soul." For four thousand years God was planning the salvation of man. At last the plan was completed, the Saviour

born, and in after years, when trying to have men realize the worth of that soul he came to save, He exclaimed, "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that needeth no repentance." Reader, do you know the value of your soul? Do you know the value of your brother's soul? Will you help save him?

Remember, you are but one, but you are one;
You can not do everything, but you can do something;
What you can do, you ought to do,
And what you ought to do,
By the grace of God we hope you will do.

PASTORS RESPONSIBLE.

Lend a hand! Lend a hand!
  In the work for the world!
Place these words on your banner;
  Never let it be furled.

While sin, pain and sadness
  Holds sway in the world,
Lend a hand! Lend a hand!
  In the work for the world!

There are eyes that are weeping
  Where none wipe the tears;
There are hearts that are breaking
  For tidings of good cheer;

There are sinners who would turn
  From their sins, were you near.
Lend a hand! Lend a hand!
  In the work for the world.

Today we have hundreds of preachers going up and down the earth, hunting fields. Many pulpits are vacant. The doors of many homes are shut against certain preachers. There is a general unrest among the ministry. Some out of employment, others about to be put out, others trying to get out, and many more trying to get in. Why this condition of affairs? Do you think that Christ would like to see these offsprings of the seed to whom he said:

"If ye love me keep my commandments. And I will pray the Father, and he shall give you another Com-

forter, that he may abide with you for ever."—John 14:15, 16. No. But there is a cause for this state of affairs. Too much self and not enough God. Too much mine and not enough Thine. No man who trusts God and does as He commands him wanders alone in the wilderness. As long as Israel obeyed God she prospered, but it was when she turned to serving other gods that want and destruction overtook her. To every missionary Baptist pastor God gave *distinct orders, "Go ye into all the world and preach the Gospel to every creature.*—Matt. 28:19, 20.

Read, if you will, sacred history and you will find from its very beginning that God has always taken care of his anointed. David declares, "I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging for bread." In the 13th chapter, 2d and 3d verses of the Acts of the Apostles, we have the call of two missionary Baptist preachers. The 4th verse of the same chapter tells us, *"so they, being sent forth by the Holy Ghost,"* in obedience to the orders of the Commander in Chief, *went,* and we know the results of the works of Paul and Barnabas.

The United States nor England has not a soldier nor a sailor in all their services who would not go into all the world in defense of their respective flags. These men hold their commission from the highest officer in the land, and these orders are to them *imperative.*

Having accepted service under the King of kings, and having been given our commission, are we to be less obedient than the soldiers of earthly rulers? Every man

who enters upon the Gospel ministry understands that *he enlists to do as God says do, and not as he wants to do.* No one under service expects to do as he pleases, but, as pleases the one whom he serves. Until the day comes when we can sink into utter oblivion the weather-beaten, time-worn phrase, "I do not believe" this or that, and wear as a breast-plate "Thus saith the Lord," this state of affairs will exist, and instead of appearing like ambassadors, we will develop into an army of bread-and-butter hunters or camp followers, deserving a dishonorable discharge from the service of God.

The way in which some of our pastors act, one would think that the great commission was not given to them. They pay no attention to God's orders, but continue to harp away on "what I believe." In the face of God's statements, what place should our belief have? They preach from the text, "Go ye into all the world and preach the Gospel to every creature," and will turn and say, "I do not believe in Foreign Missions," and, putting into acts their words, will not contribute to those who are sent as missionaries to foreign fields. These men either knowingly or ignorantly disobey God. The day is coming and is not far distant when the churches must say to those brethren, "Execute your commission or resign it."

Further, the people do not withhold their gifts because they are too poor to give, but because they are not taught that *giving for the prosecution of the Gospel is a sacred duty.* There isn't a Christian in our 15,567 missionary Baptist churches who could not give *two cents per year* for Foreign Missions. This means $37,092 from

the 1,854,600 Negro Baptists. We have not been giving a fourth of this amount until 1900, when we got $7,069.-64. Now whose fault is it? Surely not the people's. For they pay every debt the church makes, from matches to a fifty or a hundred thousand dollar edifice. They are told to pay it and they do it. When the pastors make the support of missions among the current expenses and ask each member to give one cent every six months, they will get it and the board will have that $37,092 without having to spend a fortune in appeals, printing and travel, begging the people for a few dollars after they have drained them. Pastors must teach the people that their commissions tells them to preach the Gospel to every creature, and if they are to stay with them, they must execute their commissions just the same by preaching through their ambassadors—their missionaries on the field. Some of our pastors speak of the size of the field in which they labor, and excuse themselves on the ground that the church is too poor. The same pastors preach from the text, "Lord, I know Thou art an hard man, reaping where Thou hast now sown," and condemns the man with one talent for not using what God gave him. Now, if God gave them the field, poor though it be, He meant for them to develop it as much as the man with the one talent. They make the same charge against God.

Brethren, let us not deceive ourselves. The pastor is both instructor and leader of the people. He must direct their activity as well as administer to their souls. Where you lead they will follow. If you believe in foreign missions they will, too; if you give for foreign missions, so will the people. If you are an anti-mission-

ary pastor you will have an anti-missionary church. If you are ignorant on the subject of missions, you will have a church of the same type. Knowing then that your influence and example rules the people you lead, lead aright, else you and your people alike will be smitten by Almighty God. Isaiah says in the 16th verse of the 9th chapter: "For the leaders of this people cause them to err; and they that are led of them are destroyed."

In consulting our records, we note that not 200 pastors, in any year, have sent in a personal contribution for missions, and yet every one of them preach over and over, "Go ye into all the world and preach the Gospel." Brethren, if we continue to treat God's orders this way, after preaching to others of duty and failing ourselves to do so, will we not become castaways? The old adage, "Do not do as I do but as I tell you," is condemnatory, for the pastor is to be an example to the flock. Christ, our leader, has never told us to do anything nor to suffer anything that He has not done and suffered. The rule must be, I am Christ's ambassador; I do as he says do and you must do likewise. I preach unto you by commandment and if you are His you will obey.

The building of schools and institutions of learning should not be paramount, but the extension of the kingdom in all the world should be the actuating and propelling force in the hearts of the Christian ministry. The age is pregnant with a peculiar ambition to build these institutions at the expense of the very objects for which the church stands. In the face of "The Petty Done; the Undone Vast," will we continue to boast of what "my church has done or what I have done" when

in Central Africa there is one ordained missionary to 5,000,000 people; in Arabia, one to 1,500,000; in China, one to 733,000; in Siam, one to 600,000; in Corea, one to 500,000; in India, one to 350,000; in Africa (as a whole), one to 300,000; in Persia, one to 300,000; in Japan, one to 215,000; in Burmah, one to 200,000; in Madagascar, one to 100,000; in Turkey, one to 45,000; in Syria, one to 30,000.

While in the United States, the average proportion of ministers is one to 800 of the population, in non-Christian countries the average is one minister to 400,000.

WOMAN AND HER WORK.

As unto the bow the cord is,
So unto man is woman—
Though she bends him, she obeys him;
Though she draws him, yet she follows;
Useless each without the other.

The cry of the Master, "Say unto them—Behold I have set before thee an opened door which no man can shut," and the needy calls from the heathen sister, "Come over and help us," had been upon woman's heart for years, but not until April 3, 1871, did Baptist women meet to organize. Men have not always held women to be their helpmates, as provided by God's word, but had little faith in her ability to manage business concerns. The old idea in Baptist churches of, "If woman wants to know any thing, let her ask her husband at home," held a large place in the hearts of many very eminent men of the denomination. At this April meeting, in the Clarondon Street Baptist Church, Boston, Mass., The Woman's Baptist Society was organized to act in conjunction with the Missionary Union. In the same year Mrs. C. F. Tolman, a returned missionary from Assiam was so interested in the women of the West, that at her call a meeting was held in the First Baptist Church in Chicago, where the Woman's Foreign Society was organized. In the past twenty-nine years of their existence

Officers of the Woman's Convention, auxiliary to the National Baptist Convention.

they had ninety-eight missionaries in Burmah, India, Assiam, China, Japan, Africa and France. "Not to be ministered unto, but to minister," is the motto under which, in 1887, the Baptist women of the Southern Baptist Convention was organized to do home and foreign mission work. They support no missionaries separate from the Southern Convention, but seek to answer all the appeals of the boards of the convention. Their efforts are centered in three seasons of the year, viz.: Christmas Offerings for Frontier Work; Self-denial Week, and Children's Day for Missions. Sad, and strange, to say that many of these devout Christian women have not as yet turned their attention to the spread of the Gospel in "Long Wronged Africa," from which their fathers stole her son and daughters, who toiled unceasingly for over two hundred years without money and without price. If there is one class of people on the face of the earth to which American Christians, and especially Southern Christian organizations, owe anything it is the African, and no class of people should be more willing to help them than the white women, more particularly those of the South whom they served so long and faithfully. It is our prayer that God will hasten the day when "humanity" will include black men and black women as well as those of other races and colors. Women have been doubling their efforts each year, and recent reports show that there are fifty-three Women's Boards, four of which are in Canada, and their united gifts last year amounted to $2,600,00. Under their two cents per week plan over $30,000,00 has been raised since the plan was started a few years ago. This

proves conclusively that women understand systematic giving, and it further shows the great income from these small sums from so many honest earnest workers.

Women have formed a solid phalanx "for Christ and the Church" in all the world. But we see another banner just unfurled in the rear. With eager eyes we watch to see the emblem and inquire, who are they? On the banner in letters of gold we read, "The World for Christ; women, arise, He calleth for thee." Who are they? They are the black volunteers. A sisterhood as consecrated, as loyal and as willing as any band of Christians on the face of the globe. Though fettered for years these daughters of Zion have by their loyalty and zeal in all of our efforts bursted the bands asunder and now unfettered they have started into the realm of activity with "duty" as a breast-plate. It might be here mentioned that for many years the women followed up the National Meetings and held a session when they could. We are told that at the National Meeting in Montgomery, Ala., September, 1894, that the women were organized, but we have no records of any work done.

At St. Louis, in 1896, the convention discountenanced the idea of women meeting apart from the National Convention, and so the women's work went to pieces in 1896. This was indeed a blow to many of the consecrated women who had hoped the day would come when they could join the convention in its great work. Mrs. M. A. Clark, of Maryland, for several years after this, tried to hold the work intact by correspondence with our sisters, but not having an organization back of her she found

little encouragement. During 1899 and 1900 a righteous discontent was felt among the women and many of them expressed a desire to organize under the Convention. Many letters came to us on the subject and just before our National Meeting, September, 1900, we issued a call, in response to which many of the best women workers in our churches came to our meeting in Richmond. Our recommendation to the Convention to allow the women to organize was accepted and the Woman's Convention Auxiliary to the National Baptist Convention was organized in the Third Street A. M. E. Church September 13, 1900, with the following officers:

Mrs. S. W. Layten, *President,* Philadelphia, Pa.; Mrs. P. J. Bryant, *Vice President,* Atlanta, Ga.; Miss N. H. Burroughs, *Corresponding Secretary,* Washington, D. C.; Mrs. V. W. Broughton, *Recording Secretary,* Nashville, Tenn.; Miss S. C. V. Foster, *Treasurer,* Montgomery, Ala.

State Vice Presidents: Mrs. C. M.Wells, Montgomery, Ala.; Mrs. J. H. Brown, Arkansas; Mrs. M. Williams, California; Mrs. G. W. Tyler, New Haven, Conn.; Miss Katie Anderson, Washington, D. C.; Mrs. A. M. Holman, Tampa, Fla.; Miss S. A. Fisher, Lagrange, Ga.; Mrs. Annie M. Payton, Chicago, Ill.;Mrs. Maggie C. Cox, O. T.;Miss Lizzie Crittendon, Louisville, Ky.; Mrs. M. D. Jones, Topeka, Kan.; Mrs. Bettie F. Hunter, Miss.; Mrs. Mary F. Green, Baltimore, Md.; Mrs. Godsey, St. Louis, Mo.; Mrs. E. H. McDonald, New Bedford, Mass.; Miss C. Fannie Blount, Wilmington, N. C.; Mrs. E. L. Eatman, Roselle, N. J.; Mrs. Delia Hill, New York, N. Y.; Mrs. Wm. Belay,

Xenia, Ohio; Mrs. D. F. Brown, Philadelphia, Pa.; Mrs. R. J. Ratcliff, Nashville, Tenn.; Mrs. M. M. Buckner, Austin, Tex.; Mrs. Elizabeth Fox, Salem, Va.; Mrs. J. P. Brown, Washington.

Several of the States were not represented, but since then the following persons have been appointed as vice presidents: Miss Belle W. Battle, Ardmore, I. T.; Mrs. Mattie Griggsby, Indianapolis, Ind.; Mrs. D. Stratton, St. Albans, W. Va. The objects of the convention are, first, to engage in world wide missions, by praying, giving and working. Second, to stimulate and enlist the women of all Missionary Baptist Churches in mission and educational work at home and abroad. Third, to labor for the highest development of Christian womanhood. To these ends they appeal to each and every Christian woman to pray and labor.

In our foreign mission work we find, upon consulting records, that the women are among our most faithful contributors. Through their district and State organizations we have always received very hearty responses to our appeals from year to year.

With a national organization, a body around which all may center their interests, we can but say, "It is the beginning of better work for Christ."

While the Convention is yet in its infancy its influence is felt throughout the country, and as they are making a great effort to so stimulate and arouse the women in their first annual meeting that woman's work throughout the country will take on new life.

We can but feel that all departments of our national work will be financially and spiritually blessed by their concentrated efforts.

CONTEMPLATED INDUSTRIAL MISSIONS IN AFRICA.

"THE COMMON SENSE MISSION FOR AFRICA."—*Stanley.*

That the industrial development of the natives must go hand in hand with the spiritual will not be denied. Indeed the keynote to Africa's redemption depends upon the obedience to God's command to Adam, "By the sweat of thy brow shalt thou eat bread." The natives must be taught the sacredness of honest toil as well as the necessity of conversion.

More and more the eyes of the Christian world are becoming opened on this important fact, so that hand in hand with Christian training goes the industrial training. A century will pass before two-thirds of her sons, even with greater educational advantages, will be free from the soil. We believe with a renewed interest in the industrial development of the African will come an inspiration for self help that will not come as long as his spiritual wants are administered to and the secular left unnoticed. The climate, the easy cultivation of the soil, the motherly care of nature in providing enough to exist upon makes the average African indolent, but, if he is once made to know that with his aid the soil will

double her income and the land will bring an increase of ten fold, Africa will soon become the garden spot of all the world. If the natives are once turned to the development of all that God has given them, even in their own land, Africa's redemption will be assured.

Several of our missionaries have tried to do some industrial work in connection with their religious work; but for want of means to pay teachers the work has not grown very rapidly. We have elsewhere given an account of our work at Chirazulo under Brother John Chilembwe. This is of course our best work along the industrial line.

In 1898 the African Baptist Society was organized at New York with Rev. Cornelius Woelfken, President, Brooklyn; Rev. Wm. A. Credditt, A. M., Vice President, Philadelphia; Rev. Jas. A. Francis, Corresponding Secretary, New York; Mr. Joseph Booth, Field Secretary and missionary, Philadelphia; R. V. Lewis, Esq., Treasurer, New York.

EXECUTIVE COMMITTEE.

Rev. E. S. Hollowway, Chairman; Rev. W. H. Phillips, D. D., Rev. W. T. Dorwood, Rev. J. Wesley Sullivan, Rev. J. W. Sullivan, Rev. Chas. Schiverkert, Rev. Richard Hartley, Rev. E. W. Moore, Rev. Walter H. Brooks, D. D., Prof. Booker T. Washington, Mrs. C. H. Banes.

The purpose of the organization was to undertake the prosecution of industrial work in Africa. Rev. C. S. Morris, then pastoring at West Newton, Mass., was

chosen as their financial agent, to succeed Mr. Booth, the originator of the plan and the first financial agent of the organization, who had resigned and returned to Africa under another board. Their plans attracted the attention of many of the leading divines in the East.

In June, 1899, Rev. C. S. Morris sailed for Africa for the purpose of inspecting the field, and to look out for the most desirable place in which his society could begin work. His expenses were defrayed by the American Baptist Missionary Union and the Foreign Mission Board of the National Baptist Convention, in connection with his own society. In return for this assistance Rev. Morris was to visit the Union's work on the Congo and the work of the Foreign Mission Board in West, South and East Central Africa. He went direct to South Africa.

His visit to our Western station was a success in that Brother Stewart and many of the leading Liberian Baptists decided to join him in his effort to open an industrial mission on that coast.

En route home from Monrovia, West Africa, Brother Morris stopped at Senegal and organized the work there. This is within French territory and promises to become a permanent and flourishing station. The work is now in charge of Mr. W. A. D. Roberts, who seems to be quite a strong Baptist. Brother Morris spent several days at Capetown and seized the opportunity to explain to Brother Jackson's people that the reason why the chapel at Capetown had not been built, that the denomination in America had not given the money with which to do so. This settled any possible thought from them that

Brother Jackson was using the money for his support. He visited other points in South Africa, but his health began to fail and he did not complete the tour on which he started and returned to America in January, 1900, after four months in Africa. Had it been possible for him to have spent more time on the continent greater good might have been accomplished, and the thirteen new churches so strengthened that they would have remained with us. On his return, the Foreign Mission Board and the Missionary Union entered into a plan of co-operation, the Union paying him $1,000 per year as salary. It was agreed that he spend two-thirds of his time among the colored churches and one-third among the white churches of the North, raising means and interesting people in African missions. The Foreign Mission Board was responsible for his traveling expenses to the amount of $500 per year. The contract has been in force one year, and it is now hoped that the Union will be able to continue this help or aid Brother Morris in his industrial work which he hopes to undertake in Africa. The Industrial Society under which he started to work has disbanded, but if the work is undertaken it is believed that the National Baptist Convention, through its Foreign Mission Board, will do all it can to help foster the work until it becomes self-supporting.

Brother Morris has made many friends since traveling in this country and it is believed that the Baptists will rally to him and his industrial work when he goes to the field.

The fact that Brother Stewart has fallen makes his task more arduous. Because of Brother Stewart's long

Rev. Mark C. Hayford, Members of his Church and School, Gold Coast, West Africa.

experience and Brother Morris' zeal for this feature of mission work it would not have been long before the field would be self-supporting. While we regret the death of our Brother Stewart, God has doubtless put in training this young man to take up where he left off.

CONTRIBUTIONS.

And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark 16: 15, 16.

In hope of eternal life, which God, that can not lie, promised before the world began: but hath in due times manifested his word through preaching. Titus 1: 2, 3.

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. II Timothy 4:2.

Believe, hope, love, pray, burn, waken the dead! Hold fast by prayer; wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one He will say, "Where hast thou left the souls of these heathen? With the devil?" Oh, swiftly seek these souls, and enter not without them into the presence of the Lord.—GOSSNER.

THE BIBLE AND AFRICA.

REV. BROWN, A. M., S. T. B.

"Give me the book," said a dying author and scholar, to his son-in-law.

"What book?" was asked.

"Why, there is but *one* book—that is the Bible," was the grave but ready response.

This is true. The planet on which we live, regardless of the barriers of seas and mountains, must be saved by heeding the message of the Bible. *The only reason Africa needs and must have the Bible is because it can not be saved without it.* The African, bearing in him the ruined image of his Creator, can only have that image restored to its former state of true holiness, as he adopts and follows the directions given in the Bible. The splendid lights of civilization go out and become entirely extinguished in the mighty sweep of time; the proudest works of genius must decay; the most refined taste leads its possessor to a grave of luxury and a bed of ease where he is wooed and slain by the monster, Selfishness. Human culture, however varied and profound, unless led by the Bible, ends in misery. Civilization lightens the eye, trains the heart to marvelous cunning, but can not turn the heart fixedly to God and heaven.

Africa, once the vanguard of civilization, has fallen in the rear, like Peter following Christ afar off. Her

greatest needs are the Bible—the Book of peace—to sheathe the swords that have been drenching her valleys with seas of blood, and filling her air with the shrieks of the dead and dying. The clouds of superstition that rest upon the continent and darken the minds of her sons must be dispelled by the sun of righteousness which the Bible alone introduces; there is none other name under heaven given among men whereby we must be saved.

The Bible is pre-eminently the book for Africa, being the only means of salvation from sin and the effects of sin, for while other books and systems of philosophy give rules for the regulation of external conduct and the training of the fallen nature toward human perfection, the Bible introduces to man the person and means, not only of changing the course of his life, but of changing the nature and character of his being, from total depravity to perfect holiness. It shows how to become a new creature in Christ Jesus. It is the only Book that has God for its author; whose words and doctrine are infallible, whose standard of right, whether applied to God and man's relations, or man and man's, is *absolutely right,* towering above the ethics of men and other books as the tallest peak on earth does above its lowest valley. It stirs into life the noblest impulses of the soul, keeps the animal propensities in proper subjection, chains the vaulting ambition that would overleap itself and converts it into zeal for other's good and pity for their woes. It lifts the burden from the bowed backs, wipes the tears of sorrow from the eye and turns the eye of the heart from dwelling on self to a rapt vision of "the Star of Bethlehem."

The lamented predecessor of our faithful Brother

Jordan, Dr. L. M. Luke, seized the problem of foreign mission by its throat and touched it at its vital point, when he would make his audiences repeat after him Romans 10:14, 15: "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "and how shall they be sent without the money?" The latter clause is Dr. Luke's own addition. Who, that has been led by him to repeat this passage of Scripture, can forget the surprise and startling effect produced upon his mind by the sudden and explosive "and how can they be sent without the money?"

This is the only need now. There are consecrated men and women standing on America's shore, longing to go to Ethiopia's cry and place a Bible in her outstretched hand, but they are chained to this country for the want of money. There are steam and sailing packets ready to bear the already printed Bibles to Africa, but there is no money to buy the books or pay the freight.

The need of Africa may be reduced to "the Book" *and the man*—the plan of salvation and some one to explain it.

Though the eunuch reads, some Phillip must guide him into understanding. The isles of the sea, the mountain-guarded coasts of India and walled empire of China alike await the coming of the *man with "the Book."*

I once heard a returned missionary tell the story of a single Bible, left in a benighted heathen land. Years rolled on and no one returned to explain "the Book," but

it was read and passed from village to village and from home to home. Some delighted in it for its simplicity of language, some for the vastness of its plans, some for the sweet poetry of its lines, some for its account of the beginning of all things, but all were charmed and awed by the life of Jesus Christ.

It was read till its leaves could remain together no longer, when the Book was divided among those who by an agreed choice of lots, received certain books of "the Book." Finally the colporteur, who chanced to leave "the Book" many years ago, returned. He was at once recognized as "the man with the Book." He was asked to explain first one and then another portion of "the Book." Opportunity made him a preacher and settling among that people whom the one Book had prepared for the preacher, he became the agent of God, leading the entire community to the Lord and Saviour Jesus Christ, and setting up a church which is among the most prosperous mission stations to-day upon the face of the earth. O, for more Bibles, silently to work the work of Him that sent them into a dark world to a crooked and perverse generation! Give Africa the Bible and she will arise and shine, for in it her light will have come.

The history of nations whose influence is permanent making for righteousness, shows that those nations and peoples who exalt and believe the Bible are the leading nations and peoples, both in temporal things and those subtle spiritual forces that are at the foundation of individual and national character.

The ever widening genius of W. E. Gladstone as a statesman was due more to his reverence and deep study

of the Bible than to his study of Greek literature and his modeling after the great master statesman of the past. The Bible is the simplest, yet profoundest, of books; the child's charm and the philosopher's puzzle; the most severely just and the haven of mercy; the stern and dreadful thunders of Sinai are silenced by the quiet tragedy of Calvary. Nothing like it is found among the sons of men. Like the Being whom it pictures as man's Saviour it is God-man and has a personality as pronounced and real as the being who is its author.

What is our duty to Africa respecting the Bible, these things being true? Like Joseph, who found himself elevated to Pharaoh's throne by the providence of God to save souls, and, upon finding his brethren, father and relatives alive, but suffering in Canaan for food by reason of the famine on all the world, filled their sacks with corn and hastened them home to save life; so we, in this country, standing before the King's filled barns, should hasten to send the bread of life to our brethren, fathers and relatives who are starving and dying in Africa by reason of the spiritual famine upon that vast continent. Joseph did not rest till he had every one of his kindred living in the land of plenty with himself, so we should not rest until the last son of Africa has been brought into the land of light and salvation with us, though there be an ocean rolling between us.

The imperative need of Africa is the Bible, and the imperative duty of her descendents in this civilized land is to send it.

HOW THE MATERIAL GROWTH OF BAPTISTS SHOULD AND WILL AFFECT THE RACE IN AMERICA AND AFRICA.

R. D. BAPTIST, D. D.

The Christian religion is the exponent of the highest civilization, the highest moral and social condition of the race to-day. Where it has been accepted, and its faith and doctrines incorporated into the life and character of any people, it has in a very potential manner affected the moral, intellectual and social condition of such people.

It is the standard bearer of the most perfect righteousness attainable by man. Its Founder taught his disciples, "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of heaven." No people or race is excluded from its all-embracing provisions, nor from its divinely uplifting power when it is embraced. It should produce in the race in America, or in Africa, worthy examples of its power to save and elevate in proportion to individual or race conformity to its spirit and precepts. Its light shone early in the soul of one of the race when the Ethiopian eunuch accepted it through the preaching of Philip the evangelist, and "believed

Christian Endeavor Society of the First African Baptist Church, Rev. Majola Agbebi, A. M., Pastor, Lagos, W. Africa.

that Jesus Christ is the Son of God. He asked Baptism and was immersed by Philip, "and when they were come up out of the water the eunuch went on his way rejoicing.". The large number of the race in America who are Baptists is a living evidence of the readiness with which the race has accepted the Gospel and conformed to its doctrines and ordinances as did the eunuch of the race in the apostolic period of planting and training of Christian churches. A larger percentum of the race in America are members of evangelical Churches than of any other race in the land; and a large number of them are members of Baptist churches than of all other evangelical bodies. National Statistican for 1900 gives the number of the race members of Baptist churches in this country as 1,854,600. To this number must be added members of Baptist churches in the States not enumerated in the reports, which make a total of about 2,000,000. To this must be added the members of various other evangelical bodies in this country and we have a grand total of about 3,123,000 Negro Christians in the United States.

These should be a power as a missionary force for the evangelization of the world. They should, by their numerical strength, give to the race a distinctive character in active and effective missionary work among Christian evangelizing workers. The aggressive character of those workers who went out from the churches at Jerusalem and Antioch for the conversion of the world to Christ was marked by the strong opposition they aroused from jealous, unbelieving Jews and stolid heathen devotees, and were stigmatized as "These that have turned

the world upside down.'' To drink in the same spirit and follow their example should produce like results of success in the same work. The world will look for results, and the great Head of the Church will hold the large number of Baptists responsible, in all work of the gospel, in proportion to their numbers, other things being considered. Some of the things to be considered are, the ''talents'' given, and culture, and right training in the use of the talents intrusted, including the resources vouchedsafed as visible means of accomplishing the work Christ has given them to do. But in these things, as necessary accompaniments for efficiency, the responsibility of individual study is involved that they may be approved of God, workmen that need not be ashamed. This large number of Christian workers of the race owe it to Christ, who has called them into His service, to the world in which they live, the field in which Christ instructs them work, and to Africa in particular, ''The rock from which they have been hewn,'' the original home of the race, whose benighted millions still grope in darkest heathenism, outraged and neglected, to individually measure up to the fullest possibility of resources and effort in the work of human reredemption. A great work remains to be done for the race in this and other lands, and every Baptist should therefore be intensely a missionary Baptist. The command is ''lift up your eyes and look on the fields, they are white already to harvest.'' And again, ''go work to-day in my vineyard.'' Africa is a vast continent, peopled by mixed races, but the Ethiopic is the most extensive.

A writer says: "This extensive race comprehends by far the greater number of African nations, extending over the whole of Middle and South Africa except the southernmost projection towards the Cape of Good Hope. In religion, Christianity is professed in Abyssinia, and in Egypt by the Cops, but its doctrines are little understood and obeyed. Mohammedanism prevails in all Northern Africa, except Abyssinia, as far as a line passing through the Soudan, to the confluence of the Quorra and Beune, and thence east generally following the tenth parallel of north latitude to the Nile below the junction of the Ghazal; thence southeast, leaving the coast-land in the Mohammedan region to Cape Delgado." Heathen tribes extend southward over the continent described from the line above to the southern extremity of the colonies. Over this vast area the human mind is surrendered to superstitions of infinite number and character. The Christian religion was introduced into Abyssinia in the first centuries after Christ; but whatever its condition might have been in former times, it now presents a degraded mixture of Christian dogmas and rites, and Jewish observances and heathen superstition. Of Judaism, which was once so powerful, but feeble traces are existent, while the Mohammedan religion is visibly on the increase." Does the Gospel retain its original power? Does it hold out to the church of Christ to-day the promise and potency for the accomplishment of the design of her risen Lord, the world-wide evangelization and civilization of the nations of the earth? Baptists proclaim their belief that it does. They hold forth

upon this banner prominently this faith, the evangelization of the world by the preaching of a pure Gospel. They endeavor to marshal their forces under the command of their great Captain, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The progress of the evangelization and improvement of the race in America under Gospel preaching and Christian civilization, become self-evident facts to the large number of Baptists, confirmatory of their faith, that the promise of Christ holds good to His church to-day; and, where the conditions of His commands are complied with, the Gospel is manifestly the power of God unto salvation.

When the spirit of missions had all but died out of the church, and formality and spiritual inertia pervaded Christendom; when Baptists had endured for centuries sufferings from bitter and relentless persecutions, it was this very "sect everywhere spoken against," that the God of missions chose as his agency to revive again the spirit of missions and awaken his churches to organized, systematic efforts to give the Gospel to the heathen.

In October, 1792, in the humble cottage of the Widow Wallis at Kettering, England, twelve Baptist ministers met and formed the pioneer English "Society for Propagating the Gospel among the heathen." "Attempting great things for God and expecting great things from God," they laid on the altar thirteen

pounds two shillings and sixpence (equal in American currency to $65.62), as their first offering for missions, covenanting together to undertake to spread the Gospel among the heathen. Dr. Pierson of the Presbyterian Church had said of that event: "That bugle call of William Carey has rallied all Christendom. God has opened the two-leaved gates until the last of the hermit nations unbars the doors of exclusion, and welcomes to her ports the messenger of Christ." In the sailing of William Carey himself for India in 1793, he became the first missionary to the heathen from England. In 1900 was published the following "Summary of Protestant Foreign Missions:" Principal stations, 5,233; out-stations, 25,586; missionaries, 13,607; native helpers, 73,615; communicants, 1,289,298, and these contributed $1,833,981 to their work. The statistics of 1890 shows that Great Britain had 534 stations and out-stations, 141 missionaries, 1,007 native helpers, 50,032 communicants, and raised for the work that year $426,410.

Reports for 1900 show the following American Baptist statistics in heathen lands, including our own workers in East, West, South Africa and South America: Churches, 965; preachers, 12,104; baptisms, 7,641; Sunday school scholars, 36,876; members, 108,712; contributions, $90,893.

Adding to the above summary the number of Baptist missions among normal Christian nations with their 985 churches, 1,213 preachers, 5,280 baptisms, 101,534 members, we have a grand total of 1,950 churches, 13,317 preachers, 12,921 baptisms, 210,246 members, Sunday schools scholars 114,677; contributions, $493,393.

These expressive and impressive statistics show partially what results have grown out of the initiative work of the twelve Baptist ministers at Kettering, England, under the inspiring leadership of William Carey in 1792. The Colored Baptists of the United States have a creditable historic record in pioneer work in modern missions. They had their Carey, whose work should be an inspiration to the multiplied thousands of his race who have embraced the same faith. Historic authority informs us that Lot Carey, a member of the Baptist church at Richmond, Va., was a slave, purchased his freedom, was educated, organized one of the earliest foreign mission societies in America, raised money for foreign missions, and in 1821 sailed as a missionary for Africa. In 1823 he baptized six natives into the church he founded the year before. George Lisle, a slave, was converted and joined a Baptist church in South Carolina, and was licensed to preach. In 1777, during the Revolution, he preached in Georgia, where the first Colored Baptist Church in the United States was organized. In 1783 he went to Jamaica, W. I., organized a church with four members, and in seven years had baptized five hundred believers. In 1793 he built the first dissenting chapel in Jamaica. "Baptist missionary work was begun there by black men from America." "When the English Baptist missionaries arrived at Jamaica, in 1814, they found that Christian black men from America had already been preaching the gospel there, and found a people prepared to hail them in their coming."

With so creditable a beginning, what should the large

number of Colored Baptists of the present day do for the race in Africa? Seeing "that a hundred open doors, great and effectual, God has set before them," they should be more prompt to enter to help work out the salvation of the race in America and Africa and the isles of the sea by the redeeming and uplifting power of the Gospel of Christ. Faith in God, faith in the promise of Christ to His disciples, "Lo, I am with you alway, even unto the end of the world;" faith in their own mission to "go preach the Gospel to every creature;" with a consecration that lays the best gift upon the altar of service, and a wise and prudent husbandry of the resources God places at their command, the Gospel will prove, in their hands, as it has in other hands, "the power of God unto salvation."

AFRICA WAITING.

REV. C. S. MORRIS.

If there is a continent on the face of the earth that needs the Gospel of Jesus Christ more, if possible, than any other, that continent is Africa. It has been more cruelly neglected. Sixty generations of its people have perished in rayless paganism. Africa's darkest millions have not yet begun their forward march out of centuries of midnight darkness. There are regions large as all Europe *packed with fifty million souls* without *one* single missionary.

> "They are waiting in the wild,
> Sick and weary and defiled;
> And the Saviour's healing word
> They have never, never heard.
> Ever hungry and unfed,
> Left without the living bread,
> Waiting, waiting."

Africa has been more deeply wronged. Northern Africa gave to Christianity its first Latin Bible, produced Athenasius (who stood against the world contending for the Deity of our Lord), Tertullian, Cyprian. Augustine and Ambrose. At one time there were 500 Bishops in North Africa, but the ruthless invasion of the Vandals put thousands of Christians to the sword and scattered the remainder to the four corners of the

earth. Then came the red deluge of Mohammedanism, rolling like a bloody sea over that fair region, completing the work of annihilating the last vestiges of Christianity, and *Africa's doom was sealed.*

Then came slavery, "the heart disease of Africa." Vasco de Gama discovered West Africa about the same time that Columbus discovered America, and Africa was sacrificed for America. Europe and America inaugurated the most *gigantic crime of the Christian era* against her. Unnumbered millions of her children were slain in slave raids, other millions perished in the horrors of the "middle passage;" sometimes 700 would be stowed away on board one ship. Only sixty years ago 250,000 were being exported every year by Christian States. Now that Christian nations have driven the slave trade from the Atlantic, *Arabian slavery,* like an eating cancer is gnawing at Africa's vitals from the East. There are *fifty million* slaves in Africa to-day, a million of whom perish miserably every year. But let trans-African travelers speak for themselves. Cameron tells of "bleached skulls by the roadside, skeletons of human bodies attached to poles." Stanley adds, "My eyes catch sight of the continued lifting of the hand to ease the neck in the collar. Many have been months fettered, their bones stand out in bold relief in the skin which hangs in wrinkles and puckers." Livingstone quietly remarks: "It is wearisome to see the skulls and bones scattered about everywhere; one would fain not notice them but they are so striking as one trudges along the sultry path that it can not be avoided."

Then came the civilized rum traffic, *hell's masterpiece of damnation,* that has turned the whole ocean front into one long bar-room, at which *two million frenzied savages drop dead* every year of delirium tremens. Rum is deadly in the temperate regions, it is rank poison in the tropics. It is depopulating Africa. Bishop Flicking claims that to reckon the ravages of rum at twice those of Arabian slavery, is to state the case *weakly.* Joseph Thompson led three expeditions to Africa. "I had," he confessed, "traveled and suffered, inspired by the idea that I was doing good in opening up new lands to commerce and civilization, but all the satisfaction was blighted as I felt that what little I had done had better be left undone, and Africa better remain a dark continent if such must be the sad end of it all. Underneath the cry for gin, I seemed to hear the reproach, "You see what Christians have made us; *you speak of peace and good will, yet you put devils into us.*"

In the eighteenth century Europe stole the African from Africa; in the nineteenth, she is stealing Africa from the African. The unhallowed spirit of civilized greed for aggrandizement at the African's expense is not yet sated. The slave raiding of other days is to give place to the second magnificently unscrupulous conspiracy that is to partition Africa and plunder the African of the bounds of his habitation which God has determined beforehand, and thus deprive two hundred million people of there birthright; to seize upon their property and permanently drain the wealth of Africa and the African's labor into European channels, leaving her like a sucked orange, like a rifled treasure house—

her keepers slain, her treasures stolen, the marauders gone.

What an awful many-sided charge the vast cloud of African witnesses will have against the civilized world on the day of judgment. A continent turned into a slave pen, a rum shop, great open running ulcers on either breast. Robbed of her children, rifled of her treasures, fettered in soul, manacled in mind, enslaved in body—*Africa lies prostrate before the rapine and avarice of the world.* Civilized nations found in Africa the most prodigious mass of savage humanity, of degradation bordering on the bestial to be seen on the earth. They have *sunk her to a deeper damnation,* twofold more the child of darkness than she was before. The unclean spirit of heathenism has returned with seven other spirits from the civilized world more wicked than itself, and the last state of Africa is worse than the first. Beaten, robbed, half dead, *she has lain for centuries on the highway of history, while the civilized world passes by on the other side. Africa is on her back weltering in her own blood;* the witch-doctor holds one arm, the other is in the red grip of Mohammed, while the *slave traffic* and the *rum traffic,* like *two gigantic vultures,* tear at her *vitals.* There she stretches to the ocean, *a continent in ruins, one vast graveyard of everything divine in man.* There are her people, one of the great branches of the human family, going to pieces, physically, mentally morally, spiritually, a *world* of ignored, forgotten, submerged, abandoned humanity, literally *rotting before the eye of thirteen million American Christians who own thirten billion dollars worth of property and they do not give one-tenth of one penny a head to save them!*

Was the Master trifling when He said, "There shall be more rejoicing among the angels of God over one lost sheep than over ninety and nine that are safely housed?" Here are sheep, many millions of them—and lost, and *no one will go after them.* Coins with the divine image stamped upon them, that *no one will even light a candle* to search for. The prodigal out there in that far-off country, feeding on husks, while there is bread enough and to spare, not saying, "I will arise and go to my Father, and say I have sinned," for he does not know he has a father, but the *elder brother knows.* He knows his Father yearns to have the prodigal come back; he knows that the eldest brother has expressly commanded him to go and tell him, but the elder brother refuses to go or to send. Yet he says he loves the Father with all his heart, and his brother as himself.

We believe there are many who are *ashamed to continue to call Him Lord,* and not do the things which He says. We believe if He stood here to-day with that pallid and majestic face, wet with the sweat drops of Gethsemane, torn with His diadem of agony, as He looked at *Africa's whitening harvest field,* rotting for lack of reapers, surely He would send us forth to that *ruined continent,* whose people stand there in waiting restless millions with outstretched hands, still, *still in outer darkness, unsought by any missionary,* they have heard no glad tidings, they are without hope in the world, and His parting blessing would be, "Inasmuch as as ye do it unto the least of these my brethren, ye do it unto Me."

The *Son* has given His *life.* Shall the Church continue to give *one-tenth of one cent* for each unreached soul in Africa? An English officer estimated that a proclamation of the Queen put into the hands of the army and navy of Britain could be carried to every person on the globe in *nineteen months.* The Church of Christ has been entrusted with the *great commission of the King of Kings.* She has men by the millions and money by the billions. Yet *nineteen centuries have gone over her head and there are whole continents* that have not *heard it.* Some say, "I don't *believe* in foreign missions;" some, "there is plenty to do at *home;*" some, "we have more *now* on hand than we can do." Jesus says, "Go ye into *all* the world, preach the gospel to *every creature,*" and in the Judgment, when the Son of Man shall sit upon the throne of His glory and behold the unreached millions for whom He died, to whom He sent a message of pardon they *never heard,* will He not turn to His recreant disciples whom He entrusted with the message and say, "I made you My stewards and you took My wealth and clothed yourselves in purple and fine linen; you fared sumptuously every day while I was hungry in India, and ye gave Me no bread; thirsty in China, and ye gave Me no drink; sick and in prison in Africa, and ye visited Me not;" "*Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto Me.*" We have not done our duty to Africa, as will be seen by a comparison of what American societies spend in Asia and Africa respectively, but if, in addition to her claim on account of her numbers we should, in the spirit of the repentant Zacheus, restore

unto Africa four fold that which we have taken by false accusation, what a noble atonement we might make in sending missionaries for the slaves that were taken and Bibles for the rum which America is dumping on her shores by the million gallons annually. Your money or your life is a terribly true expression of spiritual conditions. Your money is the concrete representative of your love, your gratitude, your obedience. God grant that there may come to all who read this a new vision of the whitening fields, a profounder sense of personal duty and warmer touch of the Saviour's sympathy. God grant that all may do something; that some may give grandly to this grand need, and that none may imitate those servants "who with one consent began to make excuse."

THE VOICE OF GOD IN AFRICAN MISSIONS.

REV. J. E. FORD, B. D.

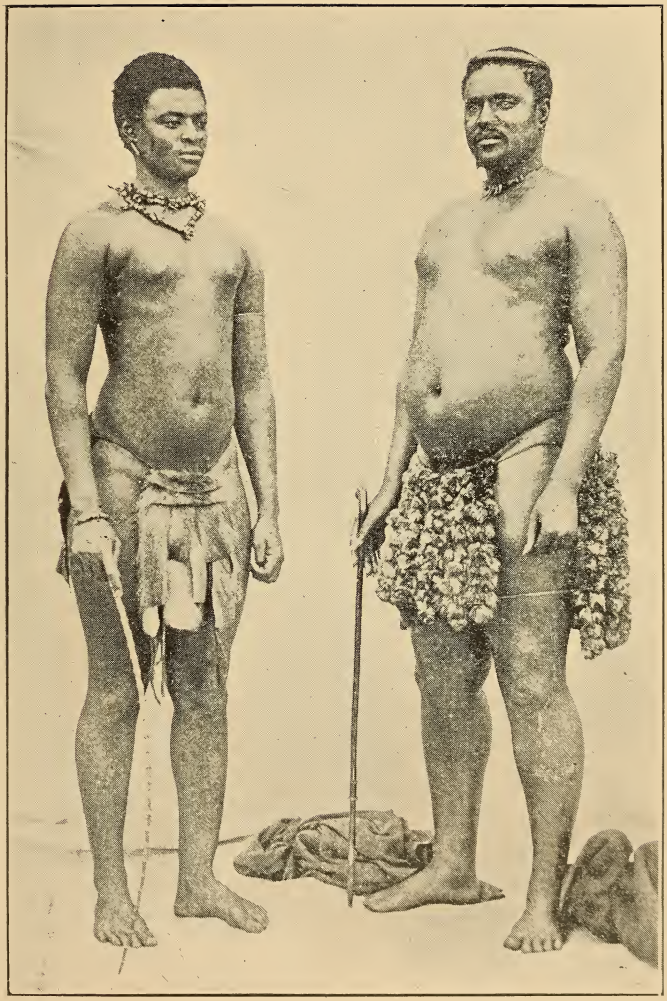
Has God spoken definitely concerning Africa? Consult the pages of Holy Writ. "Praises shall come out of Egypt; Ethopia shall soon stretch out her hands unto God."—Psalms 68:31. "Behold Philistia, and Tyre, with Ethiopia; this man (Converts) was born there."—Psalms 87:4. "In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose lands the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion." — Isaiah 18:7. "Thus saith the Lord, the labor of Egypt, and the merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine" (the Church)—Isaiah 45:14. "From beyond the rivers of Ethiopia my suppliants, even the daughters of my dispersed, shall bring mine offering."—Zeph. 3:10. "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved."—Mark 16:15. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations, that they should

seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."—Acts 17:26, 27.

Has God's voice been heard and obeyed in making all the earth, not a portion of it, his footstool? Consult the pages of Negro Baptist history. Ask those nine men of faith and conviction, men of dauntless courage and Negro blood, who, between the years of 1782 and 1834, responded to God's call in Africa's behalf.

Has Africa heard and heeded God's messengers? Ask the thousands of men, women and children who embraced the gospel of Christ and have gone home to rest. Ask the other thousands who have renounced their heathen Gods, quit the walks of war, hunt and carnage, and find peace and life in the gospel preached by missionaries of their own people.

The rise and progress of the gospel in Africa is one of the crowning monuments of Negro enterprise. The half century between 1782 and 1834 forms one of the most thrilling chapters of church extension and missionary achievements since the days of the apostle Paul. Previous to 1865 the history of Negro Christian enterprise in this country was so closely interwoven with that of white Christians, that, in order to obtain definite statistics or information, one must be personally acquainted with the actors of that history, or search most diligently for the word Negro or colored in order to discriminate. In most cases, whatever was done by the Negro that reflected credit, the term indicating Negro was left out. Because of this and the fact that before 1865 the Negro, especially in the Southern States, and



Dinizulu and his uncle, Zulu Warriors.

in a great many of the Northern States, was not permitted to obtain the advantages of education, and as a consequence he could not mark the history of his progress at home or abroad, either by pen or printing press; but that now that the institution of slavery has perished, the school doors opened, and men of intellectual training have gone forth with ability to investigate original and statistical documents and compile chronological data and facts, and weave them into historical narrative, we are soon to have a new chapter of missionary history, a chapter as interesting in subject-matter, inspiring in biography, and as thrilling in faith, heroism and unrequited toil, as any chapter since New Testament times.

Rev. W. H. Brooks, D. D., a brilliant scholar and able Negro divine, of Washington, D. C., has discovered in the archives of the National Capital, where for many years have lain buried—like ancient manuscripts in old world centers—the historical records of Negro missionary reports and data, that will bring Negro Baptists to the front as pioneer bearers of the Cross of Christ to foreign fields. Not only was the Negro first to bear the cross of the suffering Christ on the way to the crucifixion at Calvary, but he was also first to bear from Christian America the cross of the conquering Christ to his own brethren in benighted Africa. While England was yet adjusting herself to the changes produced by the Reformation; when America was just concluding the war of the Revolution and ratifying the Declaration of Independence; when the National Assembly of France was assuming sovereign power and the monarchy was preparing to become a republic, the Negro Baptists of America, a

hundred years in advance of Lincoln's Emancipation Proclamation, were carrying the gospel of Immanuel, the Prince of Peace, to Africa. Thus it will be seen that, while in the house of bondage at home, colored Baptists were seeking the deliverance of their kinsmen abroad.

Negro Baptist missions divide themselves into two epochs; the first, lasting a half century, began in 1782 and lasted till 1834; the second, beginning in 1880 and continuing to the present time. During the first epoch, at least nine ordained elders, not counting helpers and assistants, went out to foreign fields. During the second epoch, twenty-five have gone forth from this side of the Atlantic under Negro Baptist leadership. At the outset not only was the voice of God commanding, but the hand of God directing. Providential guiding may be clearly heard and discerned in a study of African missions. It is not only a striking fact that men of African descent should be the first to seek Africa's redemption, but a more profound reality, that their work should abide and increase, a circumstance that seems to indicate God's purpose that the Negro is to work out his own salvation in this benighted land.

DIVISIONS OF THE EPOCHS.

I. "The history of the first epoch of Negro Baptist Missions began with labor in the West Indies, on the island of Jamaica, as early as 1873, and was prosecuted so vigorously and with such marked success that when in 1813 the English Baptist Foreign Mission Society commenced work in that part of the world they found

already in existence large churches of Baptists made up of native converts. Among those who contributed much to the success of these labors were Revs. George Lisle, Moses Baker, George Givens and others. The labors of Rev. Amos in the Bahama Islands of the West Indies group were also effectual in soul winning. Before 1790 this Negro Baptist, who left America at the close of the Revolutionary War, had succeeded in establishing at New Providence a Baptist church of his own people, consisting of not less than three hundred members.''

To know how far-reaching one man's work may be, when ordained of God, we have only to look at the fruit of Rev. George Lisle on this side of the Atlantic. Before leaving Savannah, Ga., for Jamaica, Rev. Lisle baptized Andrew Bryant, who in turn was ordained to the ministry, and in 1788 founded the First Baptist Church, of Savannah, Ga. Pastor Bryant endured great suffering for Christ's sake and died in 1812, but the church has lived on until it is now more than 113 years old, with 5,000 members, conducting twelve Sunday schools and several missions, while nearly a score of other churches have been organized from its ranks. Rev. Lisle was thus both a home and foreign missionary.

''A second company of Negro Baptists from America carried the gospel of Jesus to Sierra Leone, on the West Coast of Africa, in 1790. The leading spirit in this movement was Rev. David George, who, in company with Rev. Sampson Colbert, Hector Peters, John Williams, John Ramsey and a few other devout men of the race, Southern born, but emancipated by the accidents of the Revolutionary war, sailed from Nova Scotia more than a

century ago, to find a permanent home and to labor for Christ in Africa.

"As soon as Rev. David George reached Free Town, Africa, he planted on the shores of his fatherland a Baptist Church. Indeed, these Baptists were among the founders of the colony."—(Brooks).

These pioneer fathers were two years ahead of the formation of the Particular Baptist Missionary Society, organized in England, October, 1792, at which time William Carey, the father of modern foreign missions, declared his readiness to embark for any part of the world, and a quarter of a century in advance of the General Baptist Missionary Society, established in 1816. If our white Baptist brethren have this consecrated cobbler who first carried the gospel to the dark-skinned races of India to inspire them to loyal service in behalf of the unsaved millions of India; if Dr. Clarke, the father of the Christian Endeavor Society, who recently returned from Carey's field of labor in India, to inspire interest in foreign missions, great audiences at Carnegie Music Hall, New York, and the great Christian Endeavor Convention at San Francisco, with the identical hammer used by William Carey while performing his duties at the shoemaker bench, how much more have Negro Baptists of America occasion to be proud and be loyal to God, and to foreign missions, for having had Carey's namesake—Lot Carey—a poor tobacco packer, of Richmond, Va., who, like his London predecessor, carried the Gospel to his dark-skinned brethren in Africa. A brief sketch of this wonderful man will show that God, who is no respector of persons, hath raised up among men

this people whose lives and names are destined to stand with such unselfish devotion that a graphic and vivid delineation of their faith, energy, courage, zeal and skill will be an inspiration for all generations, white or black, that follow.

Lot Carey, born a slave in 1780, began life as a poor tobacco packer in Richmond, Va. At the age of twenty-seven years he was converted in the gallery of a white Baptist church, where he heard a sermon from the third chapter of the Gospel of John. So impressed was he with the story of Nicodemus that he determined to acquire an education that he might read the Scriptures for himself. A prudent man, he made and saved the money with which to purchase his own freedom. Having heard a report from a party returned from an African exploration trip, he astonished his friends by announcing his purpose to go to that country as a missionary. His employer and former master offered to raise his salary $200 a year, but to no purpose; he had consecrated himself to the Lord's work, and, accepting appointment as missionary of the "Triennial Convention," he set sail with Colin Teage, a warm-hearted friend and companion, January 23, 1820, for Africa, just twenty-seven years later than William Carey and his companion had sailed for India. For many months after reaching Africa, Lot Carey labored as a mechanic, was afterward appointed physician to the settlers, a position the duties of which the careful study of the climate and diseases since his arrival enabled him to perform. He was also appointed vice regent of the colony and worked with untiring skill in the government, evangelization and

education of the natives. After eight years of constant service, Lot Carey passed away, leaving many to mourn his loss, besides bequeathing a rich legacy to Negro Baptists for all times. With this brief survey of a half century of missionary effort we must close this epoch. But what a glorious beginning! What grand lessons! Here were men who, though chained with the shackles of slavery in the land of their birth, could yet see something to do for their brethren across the continent; who, while free in body, were chained in superstition, ignorance and sin. These men, George Lisle, Rev. Amos, Lot Carey and those accompanying them, have laid our foundation for African mission work, upon which we are erecting a superstructure. Born before this century began, these men are pioneers in missionary undertaking. Their names are not only imbedded in the annals of their own time and country, but when the future history of Africa is written they will also be found solidly wedged in Africa's foundations and glory. What an inspiration for Negro Baptists to-day. What a clear indication of the voice of God seeking Africa's redemption through her own sons and daughters.

SECOND EPOCH.

II. The second epoch of Negro Baptist Missions begins with the formation of African Mission Conventions of the United States. With the exception of the New England Convention, these conventions did not begin active work until after the close of the Civil War. From 1834 to 1860, African mission work was prac-

tically suspended. The reason for this is clear. The barbarities of American slavery became more and more unbearable; the rapacity and greed of task masters—like Pharaoh in Egypt—were not to be satisfied. The Negro, to worship God at home, must steal away to the jungles and woods, or get permit and pass from master and overseer. He could no longer help his brother in Africa; he could not help himself at home; but the time of his delivery was at hand. The Emancipation found him without home, school or church. These properties must first be acquired before he could begin work abroad. It is surprising how soon they were amassed, and now a second time the voice of God is heard in the Macedonian cry, "Come over and help us," and the answer is given by men and women saying, "Here I am; send me, send me." The call was so distinct that, though no articulate voice was heard, a blown trumpet could not more certainly prove a reality than that God was summoning these devout men and women to definite service in Africa. Negro Baptists in the last twenty-five years have been so deeply impressed with the call that three Baptist Missionary Conventions have been organized to meet the demand. A brief history of these conventions will show their loyal response to God's call and Africa's need.

CONVENTIONS.

I. *The New England Missionary Convention.*

Baptists began work in New England States early in the last century. In Boston, Joy Street Baptist Church was organized in 1805; the Abyssinian Church,

New York, 1809, and African Baptist or Cherry Street Church, in Philadelphia, in the same year. From these mother churches branches grew and spread in Pennsylvania, Massachusetts, Connecticut and Rhode Island, and in 1840 the mother churches and their children came together and formed a convention for the evangelization, education and general welfare of the Negro at home and abroad. This convention is still in existence under the above title, and meets annually in different New England States.

WESTERN STATES AND TERRITORY CONVENTION.

II. The African Mission Convention of Western States and Territories was next in order. It comprised States bordering on the Mississippi River north of the Ohio, and all of the Territories, many of which have since become States. Its name was afterward changed to the African Mission Convention of North America. In 1885 this convention, through the generous assistance procured by Rev. Thomas L. Johnson, their authorized financial agent in Great Britain, purchased outfits, medical and general, and paid transportation to the Congo Free State, West Central Africa, of Rev. Theophilus E. S. Scholes, as medical missionary, and Brother John E. Ricketts as mechanic and missionary, their purpose being to establish missions and schools in Africa. In 1890 this convention paid the transportation of Mrs. John E. Ricketts to join her husband on the Congo. In 1891-2, Rev. R. L. Stewart and Sister Virginia Jones were given outfits by this convention and sent to estab-

lish missions in the interior and outlying districts among tribes in the Liberian Republic, West Africa, which have met with more or less success.

FOREIGN MISSION CONVENTION OF THE UNITED STATES.

III. The third and larger body is the Foreign Mission Convention of the United States. This convention was organized in 1880, at Montgomery, Ala. Two years later this convention sent out six missionaries—Rev. and Mrs. W. W. Colley, Rev. and Mrs. J. H. Presley, Rev. J. J. Coles and Rev. H. McKinney, who were to take a two years' course of preparation in Liberia College for active service on the field. Three stations and two outstations were established in the Vey Territory of West Central Africa. Houses were built, schools established, a library collected and a church formed, into whose fellowship a number of souls were baptized.

In 1893 representatives from the convention of Western States and Territories and New England Convention met with the Foreign Mission Convention of the United States, at Washington, D. C., with a view of consolidating and concentrating mission work. A tentative union was effected, and the sentiment on this occasion was beautifully expressed by the president of the body in the following language: "For the first time in the history of our work the whole Negro Baptist family of America are converging to the point of universal unity to take Africa for Christ." Co-operation was the watchword of the convention. Missionaries were delegated to Baptists in Exuma and other Bahama

Islands to secure co-operation of all forces, home and abroad, for Africa's redemption, but on the reassembling of the convention in 1894 the fond scheme was found to be impossible. Several constitutional restrictions stood in the way of "The Tripartite Union," as the three bodies proposing consolidation were called. Two years later these restrictions were removed from two of the bodies by amendments to their constitutions, and a unification was effected at St. Louis in 1896, when the African Mission Convention of North America, of which Rev. J. F. Thomas, Chicago, was president, turned over all territory, properties, schools, churches, stations, outfits and supplies, to the Foreign Mission Convention of the United States. Boston was then named as the next meeting place of the convention in 1897, with a view of bringing the New England Convention permanently into the consolidation. From now on it is proposed that the 15,567 Afro-American Baptist Churches in America, with their 1,855,324 members and 14,675 ordained ministers will do all mission work through their Foreign Mission Board, located at Louisville, Ky.

RECAPITULATION. AFRICA.

(a) What has been the effect of this century of missionary effort upon Africa?

1. The people of that land have come into contact with the life, manners and methods of their educated and Christian brethren from America.

2. They have been taught to read, write and follow industrial pursuits. The seed planted by Rev. George

Lisle and Lot Carey have produced, if not a hundred fold, at least some forty, and some sixty. Wandering tribes have been localized and taught useful arts and trades; mediation between hostile tribes effected and an elevating influence exerted in the social status of women and children.

HOME.

(b) What has been the effect of African missionary enterprise upon our denomination in this country?

1. It has produced a growing missionary spirit in our institutions at home.

2. It has been a trumpet call for missionary knowledge and zeal in our churches. It was in response to this call for missionaries that the scattered and independent elements of our churches have been gathered together and welded together into a strong denominational body and missionary departments.

BENEFIT TO FUTURE GENERATIONS.

The benefit of this long and honorable history of missionary endeavor will be of untold benefit to the rising generations. The impression widely prevails that Negro Baptist Missions are in their infancy. The churches to-day are strangely ignorant of the attitude and labors of our Baptist fathers in the last century and a quarter, and the abundant and fruitful labors of the precursors of Rev. R. A. Jackson and wife, Rev. R. L. Stewart, wife and daughter, Rev. J. I. Buchanan and wife, Rev. E. B. P. Koti and wife, Rev. John Chilembwe

and L. N. Cheek, present missionaries on the field, Rev. George F. A. Johns and wife, and Rev. John Tule and Rev. George M. Thomas and wife, several of whom have "fallen asleep" since the preparation of this article. In these crowded, hurrying times, people pay little attention to crowded details, but the present brief epitome will do much in awakening interest in the consecrated Baptist vanguard who opened the way in dark Africa and answered the voice of God by making possible the present volume.

THE GENERAL AGENT, OR THE TOPMOST NEED IN MISSIONS.

Rev. C. L. Fisher, D. D.

In the arrangement of things it pleased God to place every system of labor and every department of industry under a trained management. In mechanics, agriculture, university work, it is one and the same thing. There must be a contractor, overseer, dean. This order of things is not without precedent. In the sharing of their work as pertains to humanity, every person of the Trinity became manager of a certain department. God the Father became the Creator and Preserver of mankind and executor of the law; God the Son, the Redeemer and Saviour; God the Holy Ghost, the Comforter, the Sanctifier and Guide. While all three of these persons have been active in their several spheres throughout time, yet in certain periods, one has revealed himself to the human understanding more clearly than the others, as being specially busy in his own chosen line. The Father made himself more prominent in his work during the days of the patriarchs, priests and prophets, the period from creation to the birth of Christ; the Son, during the period of the Incarnation from the Advent to the Ascension; the Holy Ghost, from Pentecost to the

Second Coming of Christ, which period includes our day.

This, then, is the age of the Holy Spirit. In His work of comforting, sanctifying, guiding or teaching, He carries on the work of redeeming, justifying, saving, begun by Jesus Christ.

But before the Lord ascended He had collected about him a few who believed and were justified from all things, and who formed a nucleus of His church, which the Holy Spirit formally organized on the day of Pentecost. To this little band of believers as representatives of the church of all ages, Christ gave a sacred charge before he went to his Father. The consideration of this charge brings us to study:

I. The Church and Missions.

1. The church is the *founder* of missions. The risen Lord gave her the sacred charge. It was to her he said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Before this charge was given, there were no missionary movements, as such, except what were conducted by the Master himself. After this charge missionary endeavors became more general and took on a more definite shape. The three thousand believers emerging from Jerusalem after Pentecost, telling the good news; Paul, Barnabas and Mark, going from Antioch commissioned by the church, are instances of the immediate efforts of the followers of

the meek and lowly Lamb to obey the commandments of their ascended Lord.

2. The church was not only the founder of missions, but is the *promoter* of them. The church at Antioch felt herself responsible for the missionaries whom she sent out. "And when they had fasted and prayed and laid their hands on them, they sent them away." The responsibility was so grave, that they were unwilling to bear it alone. They sought divine sanction and succor. While the church felt responsible for the missionaries, the missionaries in return felt responsible to the church. For when they had finished their first missionary tour, they returned to Antioch whence they started, and made a report of their work. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith to the Gentiles." And thus has it ever been where missions have been conducted after the divine model. The church has always been and always will be responsible for the work of missions. The associations, conventions and conferences are only agencies whereby the church manipulates her plans, systemizes her labor, and utilizes her forces. The church that has no missionary spirit, is one whose candle has ceased to give light. How necessary then that the churches throughout this broad land should awake to the sense of their duty and to the discharge of it! If the burden of missions is upon the church, upon whom is the burden of the church? This question brings us to consider:

II. THE HOLY SPIRIT AND THE CHURCH.

The Holy Spirit, as coming down to fill the place of the ascended Redeemer, has rightly been called the Vicar of Christ. To Him the entire administration of the church has been committed until the Lord shall return in glory. In the Holy Spirit, Christ dwells with the church on earth. "I will not leave you orphans, I will come to you." He is to be the Comforter and General Manager of the church in all things.—John 14:26.

1. He is director of the worship of the church.

Preaching, in order to be effective, must be under His supervision. Peter, referring to the prophets, said: "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them which have preached the gospel unto you with the Holy Ghost sent down from heaven; which things angels desire to look into."—1 Peter 1:12.

Paul affirms his speech was not with enticing words of man's wisdom but in *demonstration of the spirit and power*.—I. Cor. 2:4. The conviction of Paul and Peter on this subject is the conviction of the men of God today. If there is any difference between the Christian minister and the secular orator; if there is any distinction between the sermon and a mere literary production, it is this: the Spirit of God controls the one and not the other, illuminates and quickens one and not the other.

The praying, too, should be under the Spirit's direction. The Apostle Paul closes the enumeration of the

Band of Christian Workers, Southwest Africa.

pieces of Christian armor with these words: "Praying always with all prayer and supplication *in the Spirit*, and watching thereunto with all perseverance and supplication for all saints."—Eph. 6:18. The same writer, in the Epistle to the Romans, again called attention in still more striking language to the part the Holy Spirit is to take in our praying. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." —Rom. 8:26.

Prayers read from manuscript or spoken from memory are at variance with the teaching of the Scripture, as there is no opportunity given for the Holy Spirit to pray his part in the petition. To pray rightly is the highest of all attainment, said the sainted Golden. And he spoke a truth that is hidden from the average minds, but a truth that is deeply spiritual, and therefore discernible only by the spiritually minded.

The singing also should be under the spiritual leading. He is heaven's great chorister. He never makes a discord nor varies a thirty-second note in his time. Beethoven, with all other famous musicians, can not equal him. Indeed, all truly great leaders in music, especially *sacred* music, caught their inspiration from him. And if the singers will be lead by him, he will train them faithfully, and lead them up into a personal realization of the highest object of Christian music—the glory of God. But the intruction is: "Be filled with the Spirit; speaking to yourself in psalms and hymns and spiritual songs, singing and making melody in your heart to the

Lord."—Eph. 5:18, 19. "And again, let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Cor. 3:16. If we were to subject our choirs to the test herein defined, it would exclude from their number all unconverted persons and professors who are worldly-minded, and who do not give evidence of being led by the Spirit in all the walks of life. Thus with Spirit-filled preachers and singers and prayers, it is not hard to determine what sort of worship the churches would render unto God.

But the Holy Spirit is not only the director of the worship of the church, but also the overseer of its work. The work of the church may be included under two captions: Christian Education and Christian Missions. The latter is the end to which the former is the means. In order to succeed in the work of missions, the church must carry on the work of Christian education.

Now, since missions are a part of the work of the church, and since the Holy Spirit is the overseer and general manager of all the work of the church, it follows that the Holy Spirit is the general agent of missions. Let us therefore consider:

III. THE HOLY SPIRIT AND MISSIONS.

The agency of the Holy Spirit in mission is seen.

1. In the selection of the missionaries, Paul and Barnabas were set apart by the church at Antioch only after receiving instruction from the Spirit. "The Holy

Ghost said, separate me Barnabas and Paul for the work whereunto I have called them."—Act 13:12. How was the will of the Spirit obtained? Through ministering unto the Lord and fasting. Consider now our obligation. Are there missionaries to be sent to the foreign field? Did the Spirit make choice of them? Have we through fasting and prayer ascertained his will. Are they men of God, spirit-filled and spirit-led; and capable of holding a charge anywhere in this country? These questions ought to be faithfully and conscientiously considered, remembering that foreign fields must not be made the drifting ground for the refuse of the home fields, if we expect the best results.

The agency of the Holy Spirit also seen:

2. In sending them out. So they being sent forth by the Holy Ghost (Acts 13:14), is the testimony of Scripture. He not only selected them, but sent them forth. And as with the choosing, so with the sending. It was done after the church had fasted and prayed (vs. 2). Here is a lesson by example to be learned: Are there missionaries here to be sent forth? What more appropriate than this great convention assembled in a consecration meeting to give the missionaries to God, for His sending, and His keeping, and His returning them to us in His time and according to His will. Such a meeting conducted in the spirit would be divinely blessed and conducive of great good.

The Holy Spirit's agency may be further seen:

3. In the choice of the field. When Paul and Silas had traveled throughout Phrygia and Galatia, they desired to go to Asia, but the Holy Ghost forbade them.

When they had come to Mysia they attempted to go to Bithynia, "but the Spirit suffered them not."—Acts 16:6, 7. In a vision Paul was directed to Macedonia instead. Thus we see clearly that the choice of the field was not left to the missionaries nor to the church at Antioch; but he who made choice of them for the work, and sent them forth, also chose their field of labor. Why may not this be true now? Is there any reason why it should not be? Is there any less cause that it should be? Can not the same Spirit who directed us in choosing the missionary and commissioning him, direct us also in selecting his field? Do not limit his power or question his prerogative, nor let us encroach upon his authority by the abuse of our liberty.

Remember that the Holy Spirit is the general agent in missions; that his official capacity is not circumscribed to any particular line of missionary endeavor, but extends over it all, touching it at every point.

Hence, it is not enough that the Spirit chooses the missionary, sends him forth, selects his field, but that he abides with him on the field.

4. To give power to the word of his ambassador.

Power is needed not only in public proclamations of the gospel before assemblies of the people, but also in private and personal denunciations of sin. The boldness of Paul's speech and the power of his words used in denouncing Elymas, the sorcerer, was due to the fact that he was filled with the Holy Ghost.—Acts 13: 9. In foreign fields men of similar character will be met by the missionary. He will come in contact with the native doctor, the enchanter and necromancer. And while it

may not be the divine will that he smite them with blindness, yet he needs the Holy Spirit to teach him how to deal with them, and make his words impressive so as to have the desired effect.

But it is important to note further that the Holy Spirit is needed on the field:

5. To support the missionary in persecution. Persecutions are sure to come. And persecutions he must have, if he would share in the glory into which his predecessors have already entered. What is the history of Christ, the founder of the church and of missions? He was rejected, pursued, stoned and crucified. And of Paul, the greatest missionary among men of all ages? He was scorned in the market place, imprisoned, stoned and finally executed at the block.

Persecution is not a thing of the past. He who has read the recent experiences of missionaries in China is forcibly reminded of the truth of this statement. Some of the missionaries remained on the scene of their dreadful oppression to encourage and strengthen their converts, while others fled to more peaceable if not healthier climes, crying as they went, "One woe is past, and, behold, there come two woes more hereafter." What is true of China is true in some degree at least of all other fields. Persecution of some kind will at some time confront you. In counting up the cost of engaging in missionary work, the candidate should not fail to consider persecution. But with the Holy Ghost as his bodyguard persecution will not daunt or conquer him until his mission shall have been completed.

But, finally, the Holy Spirit is needed to direct:

6. In deliberating upon difficult questions that confront the workers in foreign fields. This is true at home, where all the consecrated brain of religious leaders may unite in a concensus of opinion. Doubly is it true abroad, where the missionary stands alone, but for the one or two associates who perchance may be fellow-laborers with him. But if these few will seek diligently the mind of the Spirit, they will not err in their plans. And in accounting for their actions to the Board at home, they can join with the Apostles of old and say with authority, "For it seemed good to the Holy Ghost and to us."—Acts 15:28.

Now in the light of what has been said, what seems to you to be the topmost need in mission work? Is it not to give the Holy Spirit his place in the management of the affairs of the church? We read of Christ that "the stone which the builders rejected, the same is become the head of the corner."—Luke 20:17. The truthfulness of those words will be realized as applied to the Holy Spirit before the mission work of the church will even be approximate in both effectiveness and extensiveness to that of the apostolic fathers. But the day is coming. The men are being prepared and so are the fields. Consecrated men who believe fully in the Spirit's work in the Church annually are emerging from our colleges and seminaries to share in the great work of evangelizing the world.

The heathen countries which have been closed to the light of Gospel truth are now open, either voluntarily or by force, to the onward march of Christian civilization. Like a mighty army with rushing speed and resistless

force, that batters down the walls of every city whose gates are locked against it, it conquers every foe that does not submit to its power. Christian civilization has demanded and obtained entrance at the gates of conservative China, has traveled the swamps and jungles of superstitious Africa, and now challenges Papacy to a contest for every step of the ground in Cuba and in the Philippine Islands.

Brethren, let the Holy Spirit be enthroned in the church. Let him occupy his own Holy See. In the Roman Catholic Church the Pope has taken it from him. Therefore that church cannot stand. But the church that enthrones the Spirit shall conquer kingdoms and subdue their kings, bring down empires and humble their emperors; shall vanquish every power that has not enlisted under the banner of Emanuel, and shall stand forever as the sole possessor of the spoils of the conflict.

EXTRACT FROM ANNUAL ADDRESS 1899.

REV. E. C. MORRIS, D. D.

President National Baptist Convention.

Again, by permission of a kind Providence, I have the honor of coming before you to deliver my annual address as president of your great convention. I congratulate you upon the wonderful record and unparalleled progress made by the Baptists since the organization of this convention. It came into existence at the right time and for the very purposes it has so ably served, viz: to save this wing of our great and invincible denomination from disgrace, to show that in the onward movement of the great army of God in the world, Negro Baptists are a potent factor. Until thrown into a separate organization, such as this, it was not known what part those of our race in Baptist churches bear in the mighty conquest against the kingdom of darkness and in the upbuilding of the Master's kingdom on earth.

The wisdom which dictated such an organization was, in my opinion, divine. Had it not been divine, the strong and well-organized forces which have conspired to overthrow every enterprise put on foot by this convention would have succeeded. But I am glad to say that instead of being overthrown, the convention and its enterprises are stronger to-day than at any time before,

and it has, by its peerless record, drawn to it many who once stood in open rebellion against its objects. It has been my opinion for some time that the leaders in this convention have been for many years misunderstood, and therefore misrepresented, and that when the real objects and policy of the leaders are fully known, all opposition will cease, and we will have the encouragement and co-operation of all the great Baptist societies in the country.

I wish to repeat what I have said on several occasions: that this society entertains no ill will toward any other Christian organization in the world. It seeks to be on friendly terms with all, and the charge that this organization means to draw the color line, and thereby create prejudice in "Negro" Christians against "white" Christians, is without foundation. We admit, however, that practically, and not constitutionally, the color line has been drawn by the establishment of churches and schools for the "colored people," and the employment of missionaries, colporters, etc., to the colored people, which has resulted in the organization of associations and conventions by the Negroes in more than half of the States in the Union. And since these organizations exist, it is the duty of all to do everything in their power to build up the cause of Christ in and through these agencies. Our apology for the existence of a National Baptist Convention is because, owing to the agitation of the slavery question, the white Baptists of the North and South had divided into two societies, represented respectively by Northern Baptists and Southern Baptists, and when the cause of the division had been removed, the Northern Baptists went immediately to work to

educate and evangelize the emancipated. The Southern white people soon fell in line and began by a system of taxation to aid the emancipated in acquiring a common school education, and many of the Southern white ministers lent their aid in church work. But their organizations remained separate and are separate to-day. Hence, it was one of the prime objects of the promoters of this convention to obliterate all sectional lines among Bapitsts and have one grand, national society which would know no North, no South, no East, no West; and in this we have been successful. From Maine to California we are one, notwithstanding the efforts of designing men to disrupt the convention by making false publications concerning it. If you will pardon the particular reference, I will say that one of our number, who for three years held official position in this conventon, had published in a little paper out in North Carolina the startling statement that the "Convention has departed from the New Testament standard and has turned into an ecclesiastical body; and that it exists for political purposes, the president exercising his powers the year around, attempting to dictate the policy for 1,700,000 Baptists." Others of our rank have styled us ingrates.

But against all we have marched steadily on and disproved all that has been said, until we have enlisted the co-operation of the most thoughtful Negro Baptists throughout the civilized world. We have endeavored to avoid any entangling alliances with other Baptist organizations, but have prayed for and sought to maintain friendly relations with all. I can not account for the apparent disposition of some of our Baptist societies to

ignore utterly the existence of the National Baptist Convention. Since the Negro Baptists in all the States of this great Union are in harmony with the work of this convention and are contributors to its objects, there can be no good reason why any organization should attempt to form alliances with the respective States to do the very work which the convention is endeavoring to do. In the matter of Cuban missions, notwithstanding the fact that this convention had declared its purpose to do mission work in Cuba, other Baptist societies, which had a similar purpose in view, consulted and even had correspondence with persons not officially connected with the National Convention upon the matter of co-operation. This breach of fraternal courtesy is not understood, except it be that others think that they can more easily handle our people by having them divided, than by recognizing an organization with an official board or boards, empowered by the Constitution to act for the whole body. That the time will come when all the Baptist societies in America will recognize the existence of this society, I have not the slightest doubt; but for reasons known only to themselves, they have not done so yet.

A prominent minister of our denomination told me a few weeks ago, at Greenville, Miss., that he had opposed the work of the National Baptist Convention because he did not think it possible to get the Negro Baptists of this country organized, and that their notions of church independence and church sovereignty were such as to preclude any such thing as a national organization. "But," said he, "I see you are about to get them together."

FOREIGN MISSIONS.

The all-important question of the hour is that of Foreign Missions. The Foreign Mission Society is the oldest of our national organizations and has a greater claim upon our people than any other, for it indeed represents the spirit and mission of the Master, as well as his Church. No man can be true to Christ and refuse to support the cause of missions. And yet, I am sorry to say, that many of our churches have turned a deaf ear to the urgent appeals of the board for means to support our missionaries, and have really joined in with our enemies to deride the board when it failed to pay the salaries promptly.

While there has not been as much adverse criticism during the present year as the past, there has been some, Our Baptist papers have been more considerate of the board's responsibilities, and have not permitted so many things which are intended to impede the progress of the foreign mission work to find circulation through them.

It has been difficult for the board to keep in harmony with some of the workers in South Africa. A new impetus must be given to this department of our work. We can no longer hope to retain the confidence and respect of other people of the world unless we do more for the redemption of the heathen, and especially those of our fatherland. If it should appear that we are a little selfish in our missionary operations, we can offer the just apology that the heathen of Africa are by far the most neglected of any on the globe—less money is being given for their evangelization than for any others.

This convention will not rise to the full dignity of a great missionary organization until it has at least fifty active workers on the field.

SERMONS.

I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

SENT BY CHRIST.

REV. W. T. DIXON.

"Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you."—John 20:21.

(a) Its benediction—Peace on you; no success without peace in the one family church.

(b) The place where He met His disciples (verse 19). Hence, where two or three are gathered together in my name am I in the midst of them.

(c) The divine power given to those who are sent (verse 22). Jesus began his mission only after being baptized and imbued with the Holy Spirit. The Apostles were commanded and waited at Jerusalem for the baptism of the Holy Spirit.

Success only attends those who are thus prepared for this great work.

MISSIONS, THE DESIGN OF CHRISTIANITY.

"For this purpose the Son of God was manifested, that He might destroy the works of the devil."—John 3:8.

J. H. HOKE, D. D.

Satan was designed to destroy the works of God, Christ was manifested to destroy the works of the devil. Hence the Christian war.

1. Angels acknowledged His birth.
2. He proved His authority by His miracles.
3. He demonstrated His claims by rising from the dead.
4. He signified the ultimate victory by commissioning His followers to "Go preach the gospel to every creature."—Mark 16:15, 16. He pledged His presence while they work.—Matt. 28:18, 20.

Native Boy in Africa.

CHRIST CRUCIFIED, THE MAGNETIC ATTRACTION OF THE WORLD.

Rev. C. T. Walker, D. D.

And I, if I be lifted up from the earth, will draw all men unto me.—John 12:32.

Introduction.

Christ crucified is the center of the Gospel. It is the salvation of a lost world. It gives life and vitality to all the doctrines and ordinances of the Gospel. Its magnetic attraction must lift up a lost world to heaven and to God. Like the sun, the center of the solar system, the Cross is the center of the scheme of redemption. Calvary forms a high observatory upon which every Christian can erect his studio, and in his revolving chair of faith look back to Eden, and then look forward through the dim vista of time to the final consummation of all things.

The lifting up of the serpent in the wilderness was but a type of Christ being lifted up upon the cross; the people who were bitten by the fiery serpent looked on the brazen serpent upon the pole and were healed; so man-

kind, diseased by sin, may look to Christ by faith and be healed of the malady of sin.

Christ not only had reference to His crucifixion in this declaration, but he foretold his elevation by the Gospel after His death, His burial, His resurrection, and His ascension. The Gospel was to be His message of peace to a lost world, the power of which was to be salvation to every one that believed.

The cross is the ensign of religion—its mighty standard, and the doctrines of the Cross bear witness to Christ. The crucifixion of Christ is the main pillar that upholds and supports the whole fabric of the Christian religion. Men were attracted by the Cross perspectively four thousand years, and for nearly two thousand years they have had a retrospective view. It attracts as nothing else can, it draws as nothing else will draw.

> "In the cross of Christ I glory;
> Towering o'er the wrecks of time,
> All the light of sacred story
> Gathers round His head sublime."

I. The Cross Stands as the Bible's Monument of Truth.

1. *The whole Bible points to the Cross.*

Sacrifices under the old dispensation had reference to the crucifixion of Christ; the slaying of the lamb and the staining of the lintel of the door post in Egypt with blood to preserve the inmates of Jewish households, was typical of the slaying of the Lamb of God, whose blood would cleanse from all sins and would secure believers from the eternal wrath of God.

The whole Bible bears the mark and the impress of Divinity. The Old Testament is the history of a nation, the New Testament is the history and life of a man divinely sent to save that nation.

2. The Cross is a great witness for the truth of God.

Every truth in the Bible leads to the Cross, and the Cross carries back to every truth. Justice, mercy, truth, peace, righteousness, pardon, justification and holiness all harmonize gloriously at the Cross. All of the attributes of God blend at the Cross in glorious unison, without any injury being done to any of the divine perfections.

3. The Cross was the last revelation of God's will to man.

These revelations were gradual, for four thousand years reaching their zenith—gradually coming.

II. THE DESIGN OF CHRIST BEING LIFTED UP.

1. It was to effect reconciliation between God and the sinner.

The sinner's debt was paid by the sinner's sinless substitute. Christ the just died for the unjust, that he might bring us to God. It was to bring reconciliation between an offended Sovereign and the disobedient subject. As the mediator, Christ was the friend of both parties in the controversy, as daysman he went be-

tween the two, united the offended and the offender, restored what man lost in Eden.

2. The design of the Cross is to save believers.

Men can only be saved by believing; and while salvation is free, men can not enjoy its benefits unless they accept its conditions. Christ must be preached to the world so that the world may hear of Him and accept Him, for "Faith comes by hearing, and hearing by the word of God."

III. THE ACCESSIBILITY OF THE CROSS.

1. Christ is the Saviour of all—Jew, Gentile, Greek, etc.

He will draw all men unto Himself, hence, it is the duty of all believers to impress the unsaved with the importance of looking to Jesus. The Master said: "Ye shall bear witness of me in Jerusalem, in Judea, in Samaria, and to the uttermost parts of the earth." The marching order was, "Preach the Gospel to every creature."

2. No man is barred from the benefits of the Cross by intellectual qualifications.

The fool is not excluded, and the intelligent is not rejected because of his wisdom, for "God has made foolish the wisdom of the world, because the world by wisdom knew not God."

IV. THE EXALTATION OF CHRIST IN THE GOSPEL WILL MAGNIFY THE CHRISTIAN RELIGION.

1. Christ came to earth to bring a religion that was spiritual.

It did not consist of types and shadows nor ritualistic ceremonies. It was a religion that would transform, renew and recreate; it was to have the ascendency over evil, a heavenward tendency that was elevating in the heart, soul and life. He was to be an outside Saviour as well as an inside Saviour.

2. The Christian religion has Christ for its author.

It has power in its source, in its principles, and power in its influence. It is strong, vigorous and manly. It loves everything that God loves, and opposes everything that is inimical to purity.

3. The Christian religion is in harmony with the Bible.

The Bible is the Christian's guide, his light, his lamp, his sword with which he defends himself, his shield to ward off the attacks and the assaults of the enemy.

4. The religion of the Cross is superior to all other religions in that it has the witness and the indorsement of the Holy Spirit, and emanates from the Triune Godhead.

God the Father saves by His grace, it is His unmerited favor to lost sinners; God the Son saves by His life, death, burial, resurrection, ascension and intercession; God the Holy Spirit saves by regeneration, illumination and sanctification.

V. THE EVANGELIZATION OF THE WORLD DEPENDS UPON EARNEST PREACHING OF THE GOSPEL TO ALL NATIONS.

1. It is the imperative duty of the Church of Jesus Christ to give the world the Gospel.

The Gospel is heaven's remedy for man's malady. It is food for the famine sufferers. It is the Jerusalem Blade that must cut a highway for our God. It has no geographical lines; it is not confined to nationalities; it is greater than law, for it is higher and better law—the law condemns and imprisons, the Gospel gives pardon and restores liberty; the law kills, the Gospel makes alive; the law demands justice, the Gospel reconciles mercy.

2. The Church's wonderful opportunity.

We have entered a century of wonderful opportunity, after closing the most significant century of history. Railroads, steamboats, telegraph wires, printing presses, telephones, cables, public schools, denominational schools, missionary enterprises, philanthropists, are all helping to disseminate the Word.

Thorough Christian consecration and constant activity should characterize the Church of Jesus Christ during the Twentieth century. Our God is marching through ages and centuries. Christ must be in the heart, in the home, in the chruch, Christ in the masses, in the law-makers, in the voters. It is the Gospel that must present the living Christ to the people; it will make men better and cause them to recognize the fatherhood of God and universal brotherhood. Men and women must let God touch their lives.

3. There must be individual and collective effort.

God works through human instrumentality. The crying need of the time is for more men and more women who love God and who love humanity; those who would put their lives upon God's holy altar to be used by Him; men like Moses, like Joshua, like Daniel, like Paul, who can exclaim, "I count not my life dear." Men like Spurgeon, like Moody. Women like Dorcas, Phoebe and Priscilla. Christ is calling for workers. He did not have a gentleman of leisure among His disciples in the days of His flesh, He does not need them now. Women of fashion and society are not commended in the Bible. Dorcas is referred to because she immortalized herself by her needle, and conquered death on her pillow. She is noted for good works. Lydia, of Thyatira, was a seller of purple, whose heart the Lord opened.

If we would share in the reward at the end of the campaign, we must take part in the conflict. The Lord is getting in a hurry to have this world brought to Him,

for the cavalry of heaven is led on by our mighty Conquerer on His white horse of the Gospel, followed by a company on white horses, and not a footman in the crowd.

The cross it standeth fast,
  Hallelujah for the cross;
The winds of hell hath blown,
The world its hate hath shown,
Yet it's not overthrown,
  Hallelujah for the cross.
It's the old cross still,
Its triumphs let us tell;
  Hallelujah for the cross.

There stood a man of Macedonia, and prayed, saying, Come over into Macedonia, and help us.—Acts 16:9.

This is a missionary age.

The great conferences and conventions which have been held recently to discuss missionary subjects so characterize it. Christians of all denominations are interested as never before in the great mission of the church—the salvation of the world, the establishment of the Master's kingdom in the hearts of men. It is a restoring of the primeval faith. It is a resurrecting of the Christ-spirit—"who went about doing good." It is Paul, Silas, Barnabas, Mark, living again in this marvelous age.

Who can afford to be indifferent to this great revival of missions? Or who can be so void of Christian aspiration as not to desire to take a part in this onward march of the Church militant.

The church collectively succeeds in proportion as the individuals of whom it is composed become interested

and active. From these interested and active workers God selects the stars for His missionary constellation—His Careys, Livingstones, Judsons, Ashmores—and gives them a field and a work.

OUR OBLIGATION TO THE HEATHEN.

REV. MARK THOMPSON, A. M.

Rom. 1:14, 15: *"I am a debtor both to the Greeks and to the barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."*

INTRODUCTION.

In the text, missionary work is set before us as a pressing obligation. What stronger term can be used to express this thought than that of a debtor? The secret of Paul's success as a missionary was a sense of indebtedness to those in need of the gospel.

The most real obligations we have are not those that arise from formal contracts. They come from the ability one has to help another. It is in this sense that we are debtors to the heathen. They are in darkness, we can give them light. They are crying out, "Help!" We can render assistance. They are feeling after God; we can lead them to God. How great is our responsibility!

I. Our obligation to Christianize the heathen is the greatest of all obligations.

The sinful world needs Christ infinitely more than they need anything else. To know God and Jesus Christ

is far more essential than a knowledge of all the arts and sciences. What duty is so binding upon one as that of saving a soul from death? Were it in my power to rescue a man about to drown, would I not be obligated to save his life? Would I not be guilty before both God and man to let a life be lost I have the power to save? Let us not think that we shall be guiltless if we let the heathen pass a miserable existence in this life and lose also the life eternal.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he not know it? And shall not he render to every man according to his works?"—Prov. 24:11, 12.

II. The Christian is obligated to sinners of all degree of culture.

This thought is a corollary of the preceding proposition, yet it needs to be greatly emphasized. The herald of the Cross is equally honored whether he delivers the Master's message to the most degraded of human beings, or to those who have had the best literary advantages. Since Christ tasted death for all men none should be considered too ignorant to be told the story of the Cross, nor should the learning of any be an excuse for passing them by. Let every Christian say, "I am a debtor both to the wise and to the unwise."

III. The deepest and most effective of our obligation to the heathen is that which regards it as an individual matter.

There were others besides who were obligated to the "Greeks and the barbarians" yet, Paul thought only of himself. The greatest obstacle to effective missionary work to-day is, that people do not think of their obligations individually. Many who talk of what the church should do for missions, and what it has failed to do, have never done anything themselves. They have never been heard to say, "I have failed to do my duty to perishing humanity."

IV. A deep sense of obligation to the heathen will manifest itself in efforts to save them.

Mere pity aroused by the story of their wretched condition is not feeling a sense of obligation to the heathen. When one feels that he will do something for those in darkness though no one else does, he feels his obligation, and, under God, will do his duty. It was such a determination that enabled Paul to make his wonderful record. It was this that stirred Carey and Judson and made them blessings to those in heathen darkness. If all who profess to love the Redeemer keenly felt their indebtedness to the heathen, the missionary problem would be practically solved. There would be multitudes of men and millions of money speedily dedicated to the work of evangelizing the world.

V. The present is a most favorable time for liquidating our indebtedness to the heathen.

Many things which in former years made missionary work extremely difficult are now removed. Science and commerce are bringing nations comparatively close together; steam and electricity have facilitated travel, and the missionary has the sympathy of those at home. He is no longer considered a crank, but a hero and a Christian.

The past century has been one of magnificent preparation; the gates of prejudice have been unbarred, dark continents have been opened, giving the gospel access to at least 800,000,000 souls." There is a marvelous contrast between the financial condition of the church at present and its financial condition in the first century. Then the rich were, as a rule, sinners and enemies of Christ. Today the wealth of the world is largely in Christian hands. A few years ago the following significant statement was made in the missionary paper called *The Kingdom:* "These are good times to send money to help missions. An old hack objection to giving made by those who wanted an excuse for not giving was, 'It cost too much to get the money out there.' Nowadays, the exchange shoe is on the other foot. Your dollar grows on the way out. Exchange is in your favor. Providence makes your dollar amount to more than a third of another dollar, and even more than that."

Conclusion.

Let us not simply admit our obligation to the heathen, but realize it. Henceforth let us think of discharging an obligation when working for the heathen. Let each one think over the claims of the heathen until he can heartily resolve "As much as in me is, I am ready to send the gospel to the remotest bounds of the earth." Let us seize this opportune time for obeying the great commission, "Go ye into all the world and preach the gospel to every creature."

AUTHORITY FOR MISSIONS AT HOME AND ABROAD.

REV. C. H. PARRISH, D. D.

Acts 1:8—"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Our Master uttered these words under the same circumstances as when those more familiar words fell from His lips recorded in Mark 16:15—"Go ye into all the world, and preach the gospel to every creature." Indeed they are a part of the same final discourse. Having left these instructions with His disciples and while they yet had their eyes fixed on Him, and receiving His blessing, He was gradually taken up and a cloud received Him out of their sight. In those final words He *appoints the work of all His disciples in all the ages. He defines their field of labor, and with authority assures them of an ability to go on with it, and of success in it.*

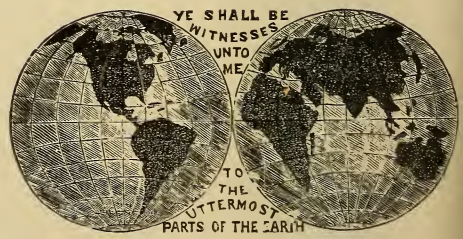
The commission includes not only those who first receive it, but their successors, or as He himself prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word." His one injunction to all believers is "Go," "Witness." In the believer's heart there is an impulse of love for Christ. He readily and gladly recognizes that it is Christ's right

to command and his to obey. The love of Christ constrains us. When He bids us witness, indeed we wish to witness; indeed we "go." We look danger and death in the face and witness anyhow. Necessity is laid upon us, and woe be unto us if we preach not the gospel to the whole creation. Christ imparts to the true believer in a measure His own longing to redeem—a compassion like that He felt for a lost and perishing world. In obedience to His command, in harmony with His methods, we have the assurance of His presence. The result of our efforts may not please us; indeed, from human view, they may seem downright failures, but the *reward* of obedience is *His presence*—"Lo I am with you alway;" so the laborer must look for the *promised presence* in preference to anything else. We are prone to give too much attention to human results, human resources and human machinery, and too little attention to God's source of power in the redemption of the world. We seem to forget that it is ours to plant, and ours to water and *ours* also to leave the increase to God, because it is God's. God's plan for mission work is sure to succeed; all others must fail. It is ours to know God's plan and take our place in it; "He always wins who sides with God"; "With Him no chance is lost." God's plan enjoins all believers, all disciples, to witness for Jesus; to tell what they think of Christ. The whole church, every member in it, is called of God to work for missions. The churches of God have the one chief object—the conquest of the world for Christ. Every soldier is required to put on the whole armor of God; to fight the good fight of faith, to lay hold on eternal life and endure

Native Congo boys working the garden.

Worshiping a god made by their own hands. A god that hath ears and hears not, eyes and sees not.

RICHIE STEWART, Our Little Orphan.



hardness. It is his bounden duty personally and co-operatively to try to get others to enlist as soldiers, and to keep in sympathy and in touch with the army. Our missionaries wax strong, brave and victorious when they become conscious of the good will of an organized host of God's anointed. Though striving alone on some far off mission field, yet they know they are not alone, but serving only as outposts of God's grand army. They know that they have not the strength of one only, but the strength of a multitude. Their extreme suffering is softened when they call to mind that their brethren suffer with them; that

> **"We share their mutual woes,**
> **Their mutual burdens bear."**

It is characteristic of the good soldier of Jesus Christ to be sensitive of the safety of a comrade; to care for one another in the battle of life at great personal risk; to sustain and defend by united effort. In reading from Acts the first story of Christian missions we find an association of believers who parted with their worldly possessions and poured the proceeds into a common fund according to the wants of each and all. Duties and burdens were shared alike. How simple their methods of mission work; an army in action; a common cause; a common fund; a child-like faith in the promise of God and the power of His word and Spirit. Believing in united prayer and heroic obedience, that asks only for marching orders, and then dared all obstacles and opposers, moving into the valley of death to "do and die."

Dr. Pierson says that with these simple methods apostolic activity reached the remotest parts of the known world in one generation.

Missions began with a cottage prayer meeting, in an upper room, with closed doors, at Jerusalem, for fear of the Jews. But how like an invading army did these early believers, with impassioned earnestness and indomitable resolution, witness for Jesus? God grant that in the spirit of these early disciples we, too, shall be witnesses unto Him in Jerusalem, which represents city missions, in all Judea, which represents home missions, in Samaria and the uttermost parts of the world, or foreigns missions.

The text further strengthens our faith in missions, because it teaches that God has sent all believers, old and young, men and women, boys and girls, to evangelize, and hath given us His assurance, "Ye shall have power," "Ye shall be witnesses unto Me," and all the world shall feel His transforming influence.

Baptists are among the earliest promoters of missions. Indeed they are the founders of foreign missions. The first modern missionaries to the heathen were Baptists. Joseph Hughes, who conceived the idea of giving the Bible to all nations, and who founded, nourished and sustained the British and Foreign Bible Society, was a Baptist.

A Baptist deacon divides with Robert Raikes the honor of originating the Sunday school movement.

The earliest translators of the Bible into heathen tongues were Baptists, and they have rendered it into more tongues than any other people.

The first Christian churches in India, Burmah and China were Baptists churches.

But all denominations share in this work of witnessing for Jesus. Who can affirm the extent of the good done? Neither man nor angel—but God only.

Missions instrumentally have given health to the very heart of Christianity, and caused it to beat with its earliest pulsations, and "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is the duty of missions, then, to usher in the everlasting kingdom.

Believer, your work is missionary; the world is your field. You must witness in person or send a representative. Which?

OUR SALVATION AND OUR MISSION.

REV. JOHN J. BLACKSHEAR, A. B.

"Go ye *into all the world* and preach the *Gospel to every creature.* He that believeth and is baptized shall be saved, he that *believeth not shall be damned.*"—Mark 16:15-16. The laconic comment of the Duke of Wellington on this text is that "these are the marching orders of the church, or Christ's marching orders to the church." In these words the disciples of Christ—the Church—received the order "forward, march." The two sentences are inseparable and bound together as the light is bound to the sun.

The Son of God, Jesus Christ, our Lord and Saviour, had given His life for the sins of the world—as a ransom for many. He had lived the life, finished the work given Him to be done by His Father. Indeed he said, "I have finished the work which Thou gavest me to do." Again, He said on the cross, "It is finished." He had lived that life through and died. The Almighty Father suffered not the body of the Holy One to see corruption. He could not be holden of death and God raised Him from the dead on the third day. He had not only been victorious over the tempting and ensnaring world, but now He returned from the world of the dead as the Conqueror of death, hell and the grave. His victorious

announcement or exclamation was and is and ever will be "All power is given unto Me in heaven and in earth." God had given Him a name—Him "who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon Him the form of a servant and was made in the likeness of man, and, being formed in the fashion as a man, He humbled himself and became obedient unto death, even the death of the cross, Wherefore God also hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow of those in heaven, and in earth and under the earth." (Phil. 2:6-10.)

The possession of all power carries with it all authority. He declares that by Him, through faith in Him, we are saved. The same voice that exclaimed, "He that believeth and is baptized shall be saved," also ordered "Go ye into all the world." A lack of belief in the one is evidence of lack of belief in the other. If one does not believe in the "Go ye" neither does he believe in the "He that, etc." Both were uttered by the same person at the same time and same occasion. The two are inseparable and their unity is just as essential to a real Christian life as the unity of soul and body is to the natural life.

Having all power in His hands He had the authority also to command—yea, to impose upon us the work of spreading His Gospel message "Go ye," etc. He won by actual conquest the authority and thereupon exercised it and ordered his followers Go ye," etc. He saved us and commands us. He bought us and He orders us to

do. He indeed bought us with a price—invaluable price—yea, beyond all human calculation as to value. Value involves comparison, and we are too unacquainted with eternal things to know of sufficient comparison or analogy. He bought us—"Ye are not your own, for ye are bought with a price. (1 Cor. 5:19-20.) If now, therefore, any one consider himself the purchase of Jesus' blood, the redeemed, the ransomed, the saved, the regenerated, the justified, the adopted, the being sanctified, to them also and to them alone come the orders from His Majesty the King, "Go ye into all the world and preach the Gospel to every creature." His own, who look to Him for divine keeping hear His words and they will obey. Our salvation and our mission are thus so linked that only death—spiritual death—a faith without works—can separate them.

"He that believeth" is he that believes in the Incarnate God who lived and spake to man and died for them, rose for them, gave orders to them, ascended to heaven in their intent, and that He now sits on the right hand of the throne in the court of His Majesty, the most high and almighty, the Supreme Jehovah, who is all and in all. If indeed we believe in Him, we must believe Him wholly for Christ being God's complete revelation; must accept wholly—salvation and missions, too.

The element of selfishness entering and abiding in the labors and profession of so many is really sinful, and surely unacceptable to the Holy Spirit.

Now, last and greatest of all, these words were His last words before He left the world. The tender, loving Saviour and Friend bade us farewell for a long season,

and sent us abroad to tell of his sacrifice for man. His wondrous story is an ever-winning one. The Cross is an ever-conquering emblem. The shadow of the Cross is an ever-refreshing shade. "I am not ashamed," says the great apostle to the Gentiles. Ashamed; nay, he did no wrong, committed no deeds to cause a blush; his life was regular, and he never at any time ceased to be anything that ever was. He was not narrow; neither did he ever have to return from any eccentricities as we poor blundering sinners must constantly do. His loving command has power over His own after all these years of human events. And now the command, mingled with love and authority, falls with sweet cadence like music upon our hearts,—"Go ye into all the world and preach the Gospel to every creature."

CHRISTIAN RESPONSIBILITY FOR THE SPREAD OF THE GOSPEL.

Go ye into all the world and preach the gospel to every creature.—Mark 16:15.

That there is a very pressing need for the fulfillment of this command I will not tarry to prove, for I presume none will deny it. I simply remind you that men everywhere are lost—How awful! How fearful! "That all the saints that are were forfeited once, but he who might have best the advantage took" and found out the remedy.

When no other help was nigh and no other eye to pity, God in his superabounding self became the helper and healer of our race. He originated and perfected a plan of reconciling the world unto himself by the blood of his own beloved Son, the only wonder and plan by which truth and justice, holiness and mercy, may and do harmonize with pity and love in the restoration and salvation of lost souls.

The revelation of this plan is the gospel of the text, the good tidings of forgivness and remission of sins. In the gospel the Lord God is seeking to win back wayward and wandering souls.

1. In accomplishing this, however, the Lord works through human agencies. This is indeed his usual method in carrying out his purpose concerning man on earth. Along the pathway of flying centuries God has

himself at times stood forth for the immediate vindication of his sovereignty, and justice occasionally, when extraordinary circumstances have demanded that these extraordinary means be employed. Angels have been sent to earth as his visible ministers of both mercy and judgment.

But usually, and under the present dispensation, God uses men and money—human instrumentalities. He chooses men and makes them fellow helpers to the truth. With himself, when we accepted Christ as Prophet, Priest and King, and in grateful allegiance vowed, we for ourselves accepted this infinite responsibility, and thus and then was the beginning of our unspeakable trust.

2. It is well to notice this responsibility. It is clearly evident that each individual of those to whom this Gospel of Grace was committed first. That by its proclamation every creature for which he himself, and not that mere abstraction called the church, was responsible—and responsible to the full extent of his ability.

Christ selected His embassadors or agents for the spread of the gospel, separately and not collectively as a church, and he impressed *each one* with this individual responsibility, and thus through the ages he has selected their successors. The teachings of Christ ever individualizes *men.* Each man stands apart by himself as it were from all the world, and each is represented as standing on *his own* foundation, and each to *his* Master standing or falling.

Along this continuous lane of His own appointed and individualized human agency, the Master has worked

through all the years now separated, and He will continue to work until it is ushered in that glorious dawn.

The method of our Lord seems to be that He enlightens one soul and intends that soul to enlighten another, and as long as we are in the body we are coworkers together in saving other souls.

The compass was not constructed to satisfy the greedy lust of commerce alone or to guide the wandering adventurer. It must guide the mission churches across the channels of the deep—until the earth shall be full of the knowledge.

OUR FINANCIAL PUZZLE.

W. H. Phillips, D. D.

I call this "Our Financial Puzzle" because we have been trying for twenty or more years to do missionary work, and while we have done some it is true, yet we have fallen miserably short of what we ought to have done.

The main reason for our failure has been the want of money. We have passed hundreds of resolutions, made hundreds of attempts to do missionary work, and yet we have failed to measure up to the standard of our ability. For this reason we have been sadly puzzled to find the real cause and a remedy for the same. Our object is not to deal with our local church work, but with our denominational, educational and missionary work.

The Needs of the Work.

Our local church work we seem to have in hand pretty well, and we can afford to let that rest for the time being. The thing that puzzles us most is our missionary and educational work. What we are doing along this line is good, but, when compared to our numbers and our ability, we are doing very little indeed. The condition in which the work is, its needs and the manner in which we are doing it, shows us to be miserable failures so far; but let us not despair.

Our Obligations and Responsibilities.

We are under obligations to which we do not respond. We make pledges which we do not fulfill. We say we ought to have district, state and general missionaries, both home and foreign. We say we ought to have educational institutions; that we are able, and that we will have them. We pass hundreds of resolutions, put them on paper and have them printed, then we go home and resolve to stop, but our responsibility does not stop here. The account is still against us; the debt is still unpaid. What shall we answer to the charge? The apologist has had his day, but it is passed and gone. There is no use in longer trying to cover up and hide our shameful neglect. We are like the ostrich in the desert, who when hunted down hides his head in the sand but all else is exposed. Our neglected duties are the ghosts that will not down, but will continue to haunt us until we drive them away by stern duty. The failure to give the money is not a lack of the means in our possession, but simply the lack of a little self-sacrifice on our part. We do not stint ourselves in eating, drinking, wearing apparel or our pleasures. According to the annual report of the American Baptist Home Mission Society for the years 1897 and 1898, page 174, paragraph 4, the Negroes contributed toward the twenty-six Negro Schools (ten of which are under the Society and sixteen under exclusive Negro control) the sum of $118-032.69, but $97,624.36 was for tuition, board, etc. So we see that only $20,408.33 was given from churches and individuals that can be properly counted as missionary

money. But suppose we make it in round numbers the sum of $21,000. According to our numerical strength say 1,700,000, that would be but one and a half cents per head for a whole year. All the other items of money given for missionary purposes, not accounted for and never find their way into print, would not amount to more than this sum. So if we double the amount and make it $42,000, it would only be three cents per year for each member given for missions and education.

Where Is the Remedy?

The best guide we have for the present and the future is the history of the past. As iron sharpeneth iron, let us rub up against others. If comparisons, like adjectives, are sometimes odious, they are also, at times, useful and can be made to serve a good purpose. What others have done and are doing, we can and must do if we expect to succeed. In the matter of giving to our missionary and educational enterprises we lack a motive power. Is it because we have no line of promotion for service that throws us behind our Methodist brethren in this matter of giving? True, there are no higher positions within our gift than that given us by Christ, and yet the motive power, the two propelling forces, in this work ought to be love and duty. Our service to God need not be rewarded by man and so whether we are man-made bishop, or simply a minister of the Gospel, or New Testament Bishop, let us rise to the dignity of our office and discharge our duty like men.

Since I am not afraid of comparisons, I beg to have

you examine with me the work done by our Methodist brethren, and I am sure we will stir up one another with a little Godly jealousy.

They outstrip us in missionary giving because they have a motive power which we have not, and of which we have already spoken. For missionary and educational purposes they raise more money than we do by far. I have taken the pains to gather a few facts and figures from three prominent Pedo-Baptist churches in Philadelphia. One gave for the last conference year, dollar money, $700; mission money, $160; Children's Day money, $100; education, $60; total, $1,020. Another gave, dollar money, $400; education, $100; missions, $150; total, $650; and the third gave for all of the above-named objects $223. In the same city—Philadelphia, Pa.—we have eight Baptist churches, which will compare favorably with either one or all of the Pedo-Baptist churches here mentioned, and several of the eight will outrank them. I do not know of but a single one of the eight Baptist churches that has given in one year $223 for educational, benevolent, and missionary purposes. Our wealth is not a whit behind theirs. Our people do the same kind of work, and get the same wages. We live in just as good houses. We dress just as well. We are just as well educated. Our circumstances are just as good in every particular. They do not excel us in building fine churches. We take care of our pastors just as well. In all of these local affairs we are fully abreast with them, but our trouble is, we are too free and independent. There is nothing plainer than that the Apostle Paul had

Baptists to contend with when he urged that they use not their independence and liberty as a cloak. The best way we see to overcome this difficulty is to throw the responsibility heavily upon the shoulders of the pastors, where it belongs.

I believe for all, and confess for myself, that we are verily guilty in this matter before God, and we would say to our pastors, If you are called of God to be under-shepherds, you are responsible to Him in this matter and you ought to get about it. We honestly believe that God will bless us more as we see and do our duty in this matter of giving the Gospel to the world.

We suggest that tracts on the various phases of our missionary and educational work be gotten out by the Boards and put into the hands of all our members and friends, calling their attention to this God-imposed duty. Again, let the Foreign Mission Board furnish facts and information week after week to all our Baptist papers and keep the whole matter before the pastors and people. Surely our Baptist press will give space to this very needy work. Let the Board take note of pastors who are doing their duty and in this way "touch up" those who are not. Nobody is to blame for this sad condition of affairs but the pastors—God's under-shepherds. Now, my brethren our object is not to cross swords with any of you just for the sake of an argument, but to see if we can not find some way out of our sad dilemma. In God's name let us acknowledge our sins and try to do better, singing,

Lord, as to thy dear cross we flee,
And plead to be forgiven,
So let thee our pattern be,
And form our souls for heaven.

CHIPS

GATHERED FROM MANY WORKSHOPS.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25:11.

Band of Christian Women Workers on the West Coast of Africa.

WEST AFRICAN WOMEN INFLUENTIAL.

I do not desire to say anything uncivil about any lady, but I sincerely wish that the African woman had not imposed upon the mind of the African explorer the idea that she was a down-trodden worm, because by so doing she has made it almost impossible for any one to write about her calmly without coming to be regarded as unfeeling. Now, if I tell you that the African lady is a very cheerful personage, that she has a temper of her own, and so on, what would you think? Most likely that I am unfeeling or, being a woman, spiteful, and you would be wrong and I should unintentionally have led you astray; for, truth to tell, I do not think any one is fonder of African women than I am, and I am sure no one esteems more highly their kindness, shrewdness, and sound judgment. But I can not weep over them as worms. If I had a tear for their affairs I would drop it for the man who roused the anger of the African woman.

There was one African explorer who understood African women—he no less than the man who first discovered the outfalls of the Niger River, Richard Lander. I beg to give you his own words:

"I take this opportunity of expressing my high admiration of the amiable conduct of the African females toward me. In sickness and in health, in prosperity and adversity, their kindness and affection were ever the same. They have danced and sung with me in health, grieved with me in sorrow, and shed tears of compassion at the recital of my misfortunes. When

quite a boy, and suffering from fever in the West Indies, women of the same race used to take me in their arms or on their knees, sing and weep over me, and tell me not to die, for that my mother would break her heart to hear the news, and, pointing to the ocean, they cheered my spirits by saying that it laved the shores of England, and would shortly bear me upon its bosom to my distant home. In fine, through whatever region I have wandered, whether slave or free, I have invariably found a chord of tenderness and trembling pity to vibrate in the breast of an African woman, a spirit ever alive to soothe my sorrows and compassionate my afflictions, and I never in my life knew one of them to bestow on me a single unpleasant look or angry word."

I, infinitely inferior to Lander, and only a woman of his race at best, yet with a wide knowledge of African women, say, with all my heart, his appreciation of them has been justified in my experience, and never a single unpleasant look or angry word have I had from an African woman.—MISS MARY H. KINGSLEY.

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Sixty thousand three hundred and thirty-eight Bibles or portions of Scripture were sold in Uganda last year; 7,358,380 cowrie shells were received in payment, weighing 25,760 pounds and valued at $5,000.00. These figures furnish a whole volume on the progress of Christianity in this part of Central Africa, and the intelligent and earnest character of Christians.—*The Kingdom.*

HE SHALL BE SATISFIED.

The final triumph of the Redeemer's kingdom is nowhere more assuringly foretold than in Isaiah 53:2: "He shall see of the travail of his soul and shall be satisfied." Consider the sacrifice which the Son of God made in giving up his heavenly home and throne and glory for even a brief life on earth. Think of the lowliness of his birth, his humble home in Nazareth, his labors as a carpenter, his arduous three-years' toil in preaching the Gospel, the hostility and contempt of the Jews, the indifference of the people, the contradiction of sinners, the blindness, weakness and waywardness of his friends, the shame of his prolonged trial, the injustice of his condemnation, and the agony of the cross. When we comprehend that the success of the work for which he endured so much is to be so complete and so glorious as to cause him to be entirely satisfied with the result of his toils, his humiliation, his sacrifices and his sorrows, every reason for anxiety and foreboding concerning the future of the work of the Lord is taken from the minds of his people. Why should any Christian be anxious if Christ is to be satisfied? What hope, what confidence, what courage, what assurance of success, come to the Christian laborer as he realizes that the harvest which shall be gathered will be one which shall entirely satisfy the Lord of the vineyard.

Missions of the Church.

Possessed of the divine nature, we share the divine mission. Catching the mantle of our ascending Lord, and with his divine "Go" ringing in our ears, distance

is annihilated, creed, caste, and country lose their significance. The world becomes one vast brotherhood. Sin, the curse, the law, looms up in wondrous light. The cry for help is heard. The Christ spirit in us yearns to give relief. Cesarea's praying centurion and Peter's vision are reproduced. Gentile and Jew are abolished. Purse strings snap, bank vaults open, and treasures pour out. Hearts bleed in sympathy, the man is absorbed in Christ, the human is swallowed up in the divine; "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all." The mission is to everybody. Mountains, rivers, seas form no barrier. The love of Christ and of souls tunnels, bridges, and sails over all. Every heart travails, every home becomes a Calvary, every night discloses a Gethsemane, every Sabbath brings a Pentecost, every ear hears the Macedonian cry. Weeping Marys and sons of thunder, working Dorcases and trembling Timothys, lift hand and voices, old earth shakes under the tread of militant hosts, and heaven is in a tumult of joy over repentant sinners. The earth is rejuvenated. They beat their swords into ploughshares. The nations learn war no more. Prayer and praise fill the earth. "Crown him Lord of all" rings in exultant tones from ocean to ocean.—Rev. J. R. Moore.

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The purpose of foreign missions is Christ, for all the honor and praise of this world's redemption shall be given to Him. At the feet of Him who was crowned

with thorns shall be cast the crowns of all the saved, from all the continents and all the islands of the sea. Mongolia and Polynesia and Patagonia shall join with Ethiopia in stretching forth their hands with offerings to Christ. A multitude that no man can number shall praise Him, of those who have been redeemed from the earth. But why should we limit the praise to the inhabitants of this little sphere? Is it not written that God will sum up all things in Christ; that to principalities and powers in heavenly places shall be made known His manifold wisdom; that in the name of Jesus every knee shall bow, of things in heaven, as well as on earth and under the earth? May we not believe, with Mark Hopkins, that in the great day of restitution other intelligences will come in long procession from other departments of the universe, "great white legions from Sirius and Arcturus and the chambers of the South, to bow the knee and to confess that Jesus Christ is Lord, to the glory of the Father?"—*Herald.*

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What is preaching? Preaching is now God's plan of reaching all people. Shall we thwart his plans because of our needs at home? Let Noah, the ark builder, and Moses, the law giver, and Solomon, the prince, and Isaiah, the courier, and the three "fishermen of Galilee" answer. These all proclaim the unsearchable riches of God and His Christ.—Rev. P. R. Neil.

"When God told Moses that He had come down to deliver the Israelites out of Egyptian bondage Moses rejoiced, but as soon as God told him that he was to be the instrument to accomplish that deliverance no excuse was too flimsy for Moses to offer.—*Baptist Standard.*

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"I would have our oppressors and even our friends to notice that the spirituality of this race was not diminished in slavery. While in bondage it may have been somewhat objectionable; as seen in the practices of our race, it must be remembered they copied much from their owners—they have never descended to the level of brutes, and were kind, loving and faithful. They patiently waited till God broke their chains. There was more statesmanship in the Negro slaves than in their masters. Thousands firmly believed they would live to be free, but their masters could not be persuaded to voluntarily accept pay from the Government, and thus save the loss they afterwards bore through the "Emancipation."

They went to war and fought the "God of battles," but the slaves waited, humbly feeding the wives and children of those who went to battle to rivet their chains. To my mind one of the most sublime points in our history is right here. We never harmed one of these helpless women and children—they testified of that themselves. And yet they tell stale lies of ravishing now, when the war is over and freedom gained, and when the men are all home. No, God has permitted us to triumph, and that through Him. He implanted in us a vigorous

spiritual tree, and, since freedom, how has this been growing? Untrammeled, we have, out of our ignorance and penury, built thousands of churches, started thousands of schools, educated millions of children, supported thousands of ministers of the Gospel, organized societies for the caring of the sick and burying of the dead. This spirituality and love of offspring are indubitable evidences that slavery, though long and protracted, met in our race a vigorous, vital, God-like spirituality, which like the palm tree flourishes and climbs upward through oppression. WILLIAM J. SIMMONS, D. D., LL. D.

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The pastors must be enlisted to work. We can do nothing without them. They can build up, or they can tear down. The propagation of the Gospel was given to them. It is the duty of each pastor to see the Gospel is sent, in his day, throughout the world, or "report to God the reason why."

No man has ever been called to preach and to pastor any congregation but who was equally commissioned to do foreign mission work. To remain indifferent is wicked, and to remain silent is criminal. Our pastors must be enlisted. They must be brought to see how great things the Lord expects of them in this regard. A multitude of other interests may crowd upon them—all great and important—but none out-weigh in importance foreign missions. One collection a year from each church under his supervision for this work, honestly collected and honestly accounted for, is the least which any true pastor is expected to do.—C. S. BROWN, D. D.

In spite of the strong stream of European immigrants that flows steadily into South Africa, the blacks are increasing faster than the whites. The Fingoes in the Transkei are not only prosperous, but probably ten times as numerous as they were sixty years ago. The Zulus, in Natal, have doubled their numbers in twenty years. In thirty years the Basutos have quadrupled, overflowing into the Orange Free State and the Cape Colony. The Bachuanas are probably four times as numerous to-day as when Dr. Livingstone was a missionary among them. Dying out at the touch of civilization! Why, the natives of South Africa were never so thoroughly alive. And this vitality of the natives may mean the permanent enrichment of the empire, if we are wise enough to use it. For the native is absolutely indispensable to the development of South African industry, whether it be mines or manufactures, husbandry or handicrafts. The Cornish miner who goes to work at Kimberley or Johannesburg does not wield the hammer and turn the drill as he did at home. In the new lands he finds a new environment, and discovers that he can do very much more by directing the labors of the two or three, or half a dozen natives that are allotted him. And the same holds true, to some extent, of all the skilled labor that England sends us. The brain of South African industry is at present covered with a white skin, and apparently will long continue so. But its brawn is covered with a black skin, and there is no immediate prospect of a change.—*L. M. S. Chronicle.*

The Neglected Continent.

THE SPIRITUAL NEEDS OF SO. AMERICA can be judged by the darkness of this map. All centres where American or European Protestant missionaries are stationed are shown by the white dots numbered to refer to the Key. (The boundaries of the fourteen States of South America are indicated in white, as also the principal rivers.)

All parts printed black are either Roman Catholic, heathen, or uninhabited.

The population of South America is estimated at 37,000,000. Of these probably less than 4,000,000 have been reached by the Gospel, leaving 33,000,000 wholly unevangelized.

Key to the Black Missionary Map of S. America.

Date of Founding Work in South America.

1735. Moravian Missionary Society (9)
1815. West Indian Conference (Wesleyan) (11).
1821. London Missionary Society (12).
1824. British and Foreign Bible Society (14).
1836. American Methodist Episcopal, North (5).
1840. Plymouth Brethren (16).
1844. South America Missionary Society (10).
1855 Dr. Kalley's Churches, "Help for Brazil" (8).
1856. American Presbyterian (North and South) (2 and 3).
1861. Society for the Propagation of the Gospel (13).
1864. American Bible Society (15).
1875. American Methodist Episcopal, South (4).
1879. Southern Baptist Convention (1).
1880. Bishop Taylor's Mission (7).
1889. American Episcopal (6).
1890. Salvation Army.
1899. National Baptist Convention (3).

Foreign missions are Christ's method of publishing God's redemption, and so of re-establishing God's authority over an apostate and revolted humanity. Without any uttered command of Christ they would have claims upon us, for they are founded in right reason and in the best instincts of our nature. But that uttered command has been added, and to-day I derive the authority for foreign missions from Christ's express direction, from his single word, "Go." His one injunction to the unbelieving world is "Come"—"Come unto me." But His one injunction to all His believing followers is "Go"—"Go ye into all the world, and preach the gospel to all the nations." It is the sublimest order ever given on earth. When I think of the breadth of the world that was to be subdued, of the time it has taken to subdue it, of the small numbers and the narrow views of those disciples, the audacity of that command seems almost insanity, until I realize that He is God, and that all other authority is but the shadow of His.

Thus far the authority for foreign missions might be something external, and obedience might be matter of duty. There has been much religious propagandism of this sort. But there is something better than this. Authority may take internal form and manifestation. In the case of the disciples it did become, and I trust it has become in us, the authority of an inward impulse, of love to Him who died for us. That love breaks through the bonds of isolation and selfishness, and moves us to go out to the sinning and suffering with a compassion like that which Jesus felt for the lost and perishing

multitudes. When Christ bids us "Go," we *wish* to go. The outer word has become an inner word. Woe to us if we preach not the gospel! We can not but speak forth the things which we have seen and heard.

AUGUSTUS STRONG, D. D., L. L. D.

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Because the way of salvation is plain, we should seek to make it plain to the understanding of sinners. There is much that ought to be corrected in the manner of our preaching. We need to preach more emphatically a free salvation. We sometimes present the gospel in such a way that men get the impression that they have to "get religion" by praying, or by singing, or by mourning. And some inquirers will attend protracted meetings for weeks, and then not find Christ. Only let men's understanding be enlightened. Let them be taught that—

"Nothing either great or small
Remains for them to do,"

but to repent of their sins and trust Jesus, and many more will be saved. Let us, then, study this matter of salvation so that we may be able to present it in the manner laid down in God's word. Let us seek to honor Christ more by being more faithful to his method of saving men. Let us exalt God's plain of salvation, preaching *Jesus only,* and the desert places will blossom as the rose, and the waste places will be built up, and the name of our Lord the Christ magnified.

R. B. VANDAVELL, D. D.

In 1860 an English missionary, writing from Hayti, in describing the devotion of the native Christians, gives the following: "She obtained a livelihood by the cultivation of a piece of ground a little way out of town. Poor as she was, she never came to public worship on Sunday without a gift in money to the cause of Christ. *That* she would not omit; if she had nothing to sell from the garden she would cut a few bundles of grass from the wayside and carry them to market, that she might be provided with her gift." Another story is told of Mrs. Marie Jones, who, when the missionary first arrived, was a member of the Scotch Presbyterian Mission. Though having been baptized three times, after a fashion, on hearing the story of Jesus and His baptism, she said: "I want to be baptized in same fashion as Jesus he ownself." After she had been "buried with Christ by baptism," she said: "I baptized four times now, but only one time right."

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Think of God's mighty word to His servants: "Go ye into all the world and preach the Gospel to every creature." Fear not the bosom of the deep for God in the form of man more than once calmed the troubled seas for His apostles' sake. Fear not the African climates, for God in the form of man visited Africa long ago. He it is who can temper the winds for the shorn lamb. Fear not the heathen, for it was Paul who succeeded in bringing thousands of ruined souls who were reckoned among the most vile and the wildest men of the East to the Cross of Christ.—Rev. Henson McKinney.

No duty can be more pressing upon every earnest, honest, conscientious believer in the possibilities of the race than that this century brings with it added opportunities. What is the nature of these opportunities? They, one and all, must converge in the central idea of racial advancement, racial development. This at first view may seem selfish, but a sober, thoughtful inquiry into the merits which the case presents will convince the most skeptical that this is far from being a selfish outlook. Our duty to ourselves is very simple, the condition in which we find ourselves makes self-study of paramount importance. The beam is evidently in our own eye, the scriptural reference in this particular is certainly to the point. Let us take the beam out of our own eye, then we may see clearly to remove the mote from our brother's eye. Let us make manly efforts to relieve our own sad condition, then we may be emboldened to go out for the broader work of human elevation.

G. W. Hayes, A. M.

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"What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of missions enthroning Jesus Christ in the hearts of men?"—Josiah Strong, D. D.

TIME BETWEEN THE FIRST PREACHING AND THE FIRST CONVERT.

Burmah—six years (1813-19): name Moung Nau, under Judson.

India—seven years (1793-1800): name Krishnu Pal, under Carey.

China—seven years (1807-14): name Tsae-Ako, under Morrison.

Polynesia—sixteen years (1796-1812): name King Pomare II.

Micronesia—five years (1852-57).

Greenland—five years (1733-38).

Uganda—six years (1876-81).

Kuruman, South Africa—eight years (1821-29), under Moffat.

Madagascar—thirteen years 1807-18).

Labrador—five years (1771-76); name Kingminguse.

Maoris of New Zealand—eleven years (1807-18).

Japan—five years (1859-64).

Congo—seven years under Richardson.

The struggles of these pioneers made it possible for us to get quick returns — 35 churches, 19 pastors, 70 licensed helpers and 3,363 members in five years.

Praise God for the rapidity with which the gospel is taking the whole earth for God and His Christ—*Afro-American Mission Herald.*

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My thought as I write is of poor, dark Africa; my heart goes out to that dark land, but thank God day is breaking and the sunshine of success is seen. God moves in a mysterious way.—MATTIE FIELDS.

"Master bid my brother divide, the inheritance with me."

CONGREGATIONAL—A. M. BOARD.—Asia, $465,120; Africa, $51,079.

PRESBYTERIAN.—Asia, $636,055; Africa, $34,424.

METHODIST.—Asia, $638,857; Africa, $25,635.

EPISCOPAL.—Asia, $159,557; Africa, $48, 872.

BAPTIST.—Asia, $402,652; Africa, $24,106.

DUTCH REFORMED.—Asia, $125,000; Africa, ———.

Total for six great societies—Asia, $2,427,241; Africa, $184,106.

The men who, like Paul, have gone to heathen lands with the message: "We seek not yours, but you," have been hindered by those who, coming after, have revised the message. Rum and other corrupted agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices.—BENJAMIN HARRISON, LL. D., Ex-President of the U. S.

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"The United States include a population of about 75,000,000 souls; Africa has more than three to every one of these. One man out of every seven on the globe dwells in Africa.

Of the nearly 300,000,000 people living on the Dark Continent, it is said that only 2,000,000 have ever heard the gospel.

South of the great African Sahara there is a stretch of 4,000 miles without a single missionary amongst the multitudes of people to be found in the villages and great cities.

"Think of the 90,000,000 in the Soudan region without a single evangelical witness, and the 40,000,000 in the Central African lake districts sitting in heathen darkness!"

When Stanley made his memorable journey of 999 days across the continent of Africa, in the course of 7,000 miles he never saw the face of a Christian, nor of a man who had an opportunity to become one. Many have heard the gospel and obeyed since, for which God be praised.

What Columbus and Vespucius did for America in the sixteenth century, Livingstone and Stanley have done for Africa in the nineteenth. A new world is opened to us, with an area equal to North America and Europe combined. And this world has, for eighteen hundred years, been allowed to sit in darkness and the shadow of death! Think of 200,000,000 of human beings, even now compact together, and never having heard of the love of God! Has not Africa, at this time, the strongest possible claim upon the energies of the Christian Church?"

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"And Ethiopia shall soon stretch out her hands unto God."
—Psalms 68:31.

It is generally conceded that this prophecy by the Psalmist had direct reference to our people in Africa. Let us notice therefore:

1. What is included in the term *Ethiopia as used in Holy Writ?* We are told by the learned that the Hebrew term "Cush," is translated Ethiopia by the Sep-

tuagint, Vulgate, and by almost all other versions, ancient and modern, as well as by the English versions. It can not, therefore, be doubted that the term "Cushim" has by the interpretation of all ages been translated "Ethiopians," because they also are known by their black color and their transmigrations, which were easy and frequent. Thus it is evident that the terms Cush and Ethiopia were used by sacred writers interchangeably. It is not my purpose here to enter into the ethnological discussion of the terms. That has been well done by the lamented and learned Dr. Rufus L. Perry in his "Cushite," and by our own scholarly Dr. Harvey Johnson. Suffice it here for this present occasion to say that the term Ethiopia was anciently given to all those whose color was darkened by the sun. Herodotus, the "Father of History," distinguishes the Eastern Ethiopians, who had straight hair, from the Western Ethiopians, who had curly or woolly hair. He says they are a two-fold people, lying extended in a long tract from the rising to the setting of the sun. Hence we are forced to the conclusion with our historians, that the words "Ethiopia" and "Cush" were used always to describe a black people, or the country where such people lived. The term Negro, from the Latin "Niger," means black, and consequently is a modern term with all the original meaning of Cush and Ethiopia. Let the Negro race therefore, whether in America, Africa, or the isles of the sea, take comfort in the prophecy of our text, and awake from his long night of sleep and become diligent to make his "Calling and Election sure."

Witch Doctor, the curse of Central Africa.

2. *What is meant by the phrase "Shall soon stretch out her hands unto God?"* Without entering into any exhaustive exposition of this wonderful prophetic Psalm, and of this special prophecy used in the text, let us cut short all elaborate treatment here and take the superficial and patent meaning, which is seen by a mere glance to be that the Psalmist while musing poetically under the magic guidance of the Holy Spirit, was led to the great apex of loftiest grandeur, and looking forward through unborn centuries, beholds the King of kings as he lead captivity captive and brings His gifts to men. He sees with Isaiah, the Gospel prophet, that Ethiopia's dusky sons came over in chains and fell down to their captors until they were enabled to say, indeed and in truth, "Surely God is in thee, and there is none else." Then, filled with that Spirit who gave tongues of fire at Pentecost, the Afro-American, the Negro, or modern Ethiopian, shall return to his father's land with gospel torch, causing it to be said of his native brother that for them who sat in the region of darkness great lights have sprung up. This is, in my judgment, the meaning of the prophecy that Ethiopia shall soon stretch out her hands unto God.—Rev. M. Vann.

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The condition in which a man is born does not place him beyond the reach of divine love. This position is based upon the fact that in Christ Jesus "there is neither Greek, nor Jew, barbarian, Scythian, bond nor free." In this life it is possible for the lowliest person to work his way up to the loftiest station.—J. E. Jones, D. D.

Every Baptist Church in this country ought to have a healthy "Woman's Missionary Society" attached to it. A Missionary Baptist Church without a Missionary Society reminds one of a bird with one wing. Indeed, a Missionary Baptist Church without a Missionary Society is behind the times. I say this because that church has been weighed in the balance and found wanting, because it was void of that spirit which is the outgrowth of missionary activity and real life. To tolerate a church of this kind is to foster spasmodic giving; for few, and very few churches, without a missionary department, give regularly to missions. If the churches hope ever to see the "kingdom come," it must cleave to that spirit which was breathed by our Saviour—the spirit of missions—when he said: "Go ye into all the world and preach the Gospel to every creature." One may ask why a society, why not the whole church, when it comes to this question of missions? We long to see the day when each church, from the pulpit to the door, shall be a living, giving, acting, praying Missionary Society, but until that day comes, let us have a Missionary organization, if of but a few followers, in each church.

NANNIE H. BURROUGHS.

"Through this toilsome world, alas!
Once and only once, I pass.
If a kindness I may show,
If a good deed I may do.

"To any suffering fellowman,
Let me do it while I can,
Nor delay it, for 'tis plain,
I shall not pass this way again."

It may be interesting to the friends of Liberia to know that since the year 1876—twenty-four years ago—the Baptist Churches in Liberia have had no special aid from any Foreign Boards of benevolent work, and yet, in point of missionary and educational effort, they occupy a front rank in the country.

We fully recognize our responsibility as Negro churches, and whether we receive aid or not from abroad, we feel that we are not absolved from doing our duty to our race and country; and while we have not done all that we might have done, still it is a source of gratification and thankfulness to know that we are sensible of our responsibility and obligation, and are willing to do our little for the amelioration of the condition of our Fatherland; for we recognize the fact that if Liberia is to enjoy independence in the fullest sense, her own sons and daughters are to be agents to effect it.

ROBERT B. RICHARDSON, D. D.

REV. L. G. JORDAN, D. D.

"We live in deeds and not in words."

Lewis Garnett Jordan was born a slave, near Meridian, Miss., June 2, 1853, converted, and baptized by Rev. Frank Hutton in 1871. He was granted a license to preach on September 12, 1873, and ordained to the work of the ministry November 5, 1875, at Cotton Wood, in East Carroll Parish, La. Recognizing the need of literary training for the work that was set before him, he entered the Baptist Institute, at Nashville, Tenn., now known as the Roger Williams University, where he remained until the beginning of his career as pastor. He began his pastoral work in Yazoo City, Miss., taking charge of a church that had been rent by contentions and dissensions of the most aggravating and damaging character. This afforded him an excellent opportunity to develop and to manifest his ability as a pastor and disciplinarian, which he did in a most successful and admirable manner, by healing the wide breach and reuniting these torn factions in the brief period of three years. In addition to the work of reuniting these scattered forces he erected one of the most magnificent church edifices in the State.

In 1881 he moved to Waco, Texas, and subsequently took charge of the New Hope Baptist Church. This was one of the leading churches in the Lone Star State; its demands on a pastor were many, but the young

preacher was equal to the occasion. He increased the membership most rapidly and erected a structure so beautiful, so spacious, unique and artistic, that with its marvelous increase in a membership of the most progressive element of that growing city, no additions or amendments to this house of worship has been necessary. He has held large and appreciative pastorates in Yazoo City, Miss., San Antonio, Hearne and Waco, Tex., and Philadelphia, Pa., resigning each of the pastorates over the unending protests of a great majority of the most faithful and active members; and being permitted to preside over the meetings in which each of his successors were elected.

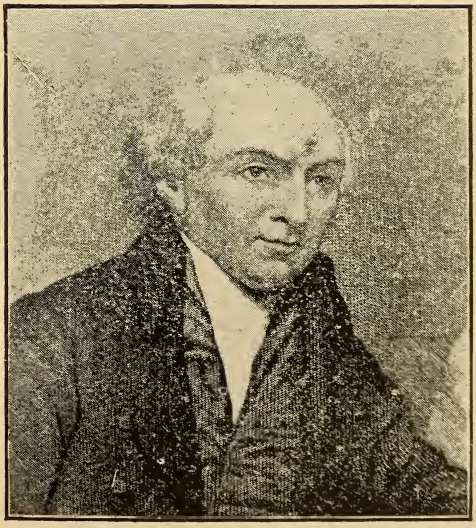
During a busy pastoral life in Waco, Texas, he founded *The Baptist Pilot,* out of which grew *The South-Western Baptist* and *The Baptist Star.* The latter of these journals is still being published in Houston, Texas, as the official organ of the Baptist Missionary and Educational Convention of that State.

During this same period he became noted as a temperance lecturer and rendered such faithful and profitable services in this capacity that he was familiarly styled "The Texas Cyclone." In 1888 he was a delegate to the National Prohibition Convention, which convened in Indianapolis, Ind., and obtained favor with this party to that extent that in 1894 he was nominated by the prohibitionists of the Keystone State for congressman at large.

A Philadelphia paper said:

"In 1891 he became pastor of the Union Baptist Church, Philadelphia, Pa., where he found a small mem-

ADONIRAM JUDSON.



WM. CARY, D. D.,
Pioneer English Baptist Missionary.

bership, which has increased to one of the largest in that city. In April, 1893, they broke ground for a new building, and in December dedicated one of the most beautiful houses of worship in the United States. His congregations were large, intelligent and enthusiastic. His church well organized, having two prayer meetings a week, a B. Y. P. Union, B. B. Brigade, and Industrial School, in which Jews, Italians and our own people met each Saturday afternoon; a well equipped printing office, where *The Union Record,* a spicy little church paper, was published weekly. The building is three stories, lighted with electricity, and will seat one thousand persons. The front is of gray brick, with Ohio limestone trimmings. The membership was 906. Rev. Jordan is a model pastor, an untiring worker, a great organizer, and a master financier.''

At a meeting of the Foreign Mission Board, of the National Baptist Convention, held February 13, 1896, he was elected as its corresponding secretary, and has filled that position continuously with great credit to himself and the Baptist denomination. Organization, system and order are the distinguishing features of his movements. By his vigilant, active and untiring efforts the Baptists of this country have been educated on the subject of missions and inspired to greater missionary activity than at any time during the history of the National Baptist Convention. The missionary workers in foreign fields have been increased, their salaries have been paid with a reasonable and satisfactory degree of promptness, and several self-supporting churches in Africa have grown up out of the mission stations

adopted and sustained by his board. Having previously visited the dark continent and become acquainted with conditions as they existed, he was prepared to superintend the work with more positive assurances of success than any secretary who had preceded him. Under his judicious management the Baptists were enabled to form a consolidation of the General Association of the Western States and Territories and to unite all the forces of Negro Baptists in this country for more effective work in the Dark Continent. Another happy feature of his administrative ability is evidenced by the success which attended his manly effort to secure co-operation with the American Baptist Missionary Union, of Boston, Mass. Contrary to the expectations of the most sanguine, this co-operation was obtained to the extent that this great missionary organization appropriates $1,000 annually to the Foreign Mission Board, to be used by it in developing a greater love for missions in the hearts of the two millions of its constituency. In recognition of his intelligence, worthiness, manliness and effectual services in 1900, the Natchez Baptist College of Mississippi and the Guadalupe College of Texas conferred upon him the degree of Doctor of Divinity. Thus panoplied, he goes forth a soldier true, a hero brave, daring to die for the cause which he loves; never faltering in the sternest conflict; never stepping to the cadence of the music of retreat; never turning his back upon an advancing foe; but with a protecting God in front and shining hosts of conquerors beckoning him on, he marches proudly, defiantly and gallantly to arms, to battle, to conquest

and to victory in the name of the Lord. His motto is the imperishable and the ineffaceable "*Ne Plus Ultra.*"

E. W. D. Isaac.

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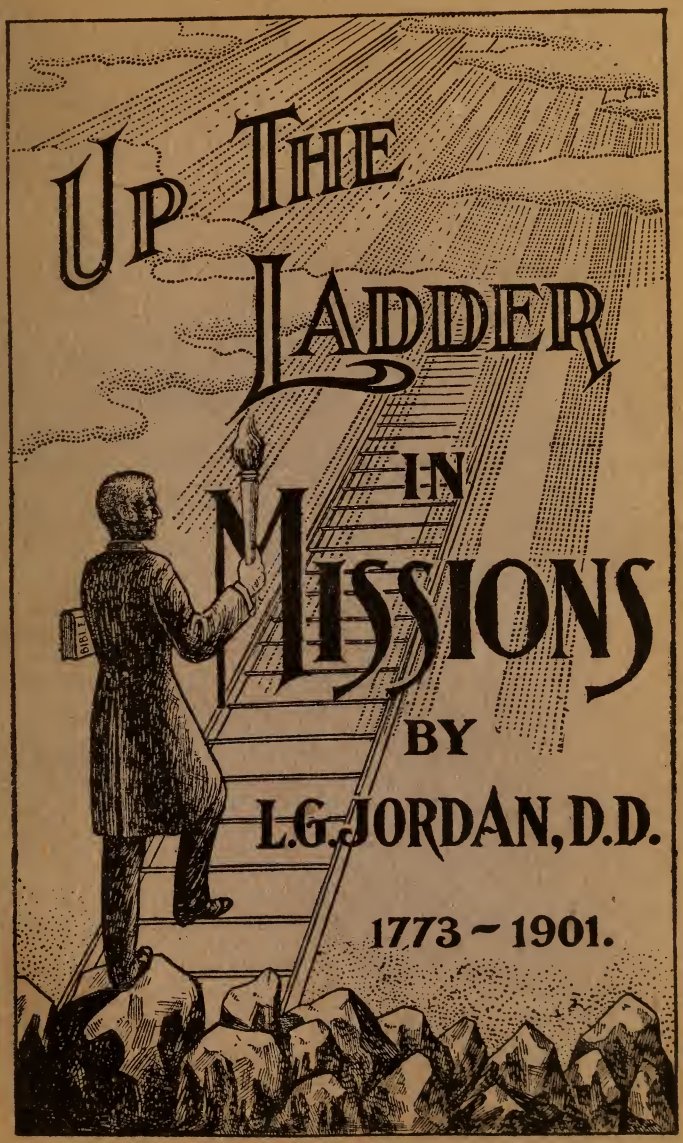
UP THE LADDER IN MISSIONS

BY

L.G. JORDAN, D.D.

1773 ~ 1901.



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